

A
REIOYNDER
VNTO
WILLIAM MALONE'S
REPLY
TO THE FIRST
ARTICLE.

Wherein

The Founders of unwritten Traditions
are confounded, out of the sure foundation of
Scripture, and the true Tradition
of the Church.

By ROGER PUTTOCKE, Minister of
Gods word at Novan.

ACT. 24. 14.

*After the way which they call heresie, so worship I the God of
my Fathers, believing all things which were written.*

Theop. Alexand. in 2. Paschal.

Diabolici spiritus est extra Scripturarum sacrarum autho-
ritatum divinum aliquid putare.

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TO THE RIGHT
 HONOVABLE
THOMAS
 LORD VICE-COVRT
 WENTVVORTH,
 LORD DEPVTE GENERALL
 of the Kingdome of IRELAND,
 LORD PRESIDENT of his MAIESTIES
Councell established in the North parts of England,
and one of the Lords of his MAIESTIES
most Honourable Privie Councell.

RIGHT HONOVABLE,

 HE Pope affecting a terrestriall
 Monarchy, to be exalted above all
 that is called God, & aspiring to
 a celestiaall Hierarchy, as God to
 sit in the Temple of God; had never effected the
 former, * if the Pope had not eaten up the
 Emperour: & might for ever have despaired
 of the latter, if that Church had not overtopped
 the Scriptures. † I am of opinion, saith the O-
 ratour, that the little booke of the twelue Tables
 farre surpasseth all Libraries whatsoever;
 both for authoritie, and for perfection.

* 1. Thes. 2. 7.
 † Omnium Bi-
 bliothecas u-
 nus mihi vide-
 tur 12. Tabu-
 larum libellus,
 & authorita-
 tis pondere, &
 utilitatis uber-
 tate superare.
 Tul de Orat.
 l. 1.

If

THE EPISTLE

16. 14. 14.

If the two Testaments had, as they ought to have been thus accounted of, that Church had never ^b *ascended above the heights of the clouds, to be like the most High* in her authority: and if that Church had not mounted up so high above her owne Spheare, unwritten Traditions had never gained the credite to be compared for authoritie with the written word: and if unwritten Traditions, the pillar of Poperie, had not beene set up, Popery had long ere this fallen to the ground.

* Herodotus in
Thalia.

The *Persian Magi* found out a law, that *The Kings of Persia might doe what they list*; & by this generall law they concluded, ^c *That the Persian Monarch might marry his Sister.* Soule-cheating *Iesuites* have likewise found an unwritten law, that *whatsoever the Church doth, it must not be questioned*; and by this generall law, they conclude, that a man may eat his God, and kill his King: by this they prohibite the Scriptures, and the Cup in the Sacrament: by this they condemne marriage in some: in a word by this unwritten law, they make new lawes, which shall bring a man to greater perfection then the Scripture can.

This

DEDICATORY.

This is that *Trojane horse*, out of whose belly there arise these and many more cursed doctrines. This is that sandy foundation of the towre of Babel.

This little, which I bring into the Lords store-house, may serve as a mattocke to digge up this foundation; or as an engine to batter downe this towre. And though it bee but little, yet a little mite may well bee cast into the Lordes treasure. Among the Heathens (as *Plinie* writeth) hee that had not *frankincense* to offer, might offer *milke*; and hee that wanted *milke*, might offer *salt*. And in holly Writ, ^d hee that had not a *Lambe*, ^{Levie 12.8.} might offer *turtles*, and hee that had not *turtles*, might offer *two yong pigeons*. Whatsoever it is, it is the first fruites in this kinde of my labours, and the *Prodromus* of this Kingdome which commeth to Your Honour for protection, as the *sparrow* fledde for shelter to *Zenocrates* ^{bo-} some. ^{Elia. 113. c. 31.}

It commeth not as an informer; for Your L^{ty} is ^{expert} in all customes and ^{Act. 26.3.}

THE EPISTLE

questions which are among us. Nor as a confirmer; for no *Bariefus*, or *Iesuite* of them all, is able to turne away *Sergius Paulus*, a prudent
* Deputie from the faith. But as an humble suppliant,

* A. 13. 8.

* Pindarus.

1. Craving pardon of this bold presumption. And yet in this I was directed by a * famous Poet, *χρὴ προοίμιον πηλευγίς*, to beginne with a glorious Preface. If then, for the beautifying of the frontispice of this Worke, I have beene too bold to præfixe the name of so great a *Vice-Roy*, blame not mee, but my director. Neither in this have I beene so bolde as this blinde *Bayard*, or proud *Iesuite*, who durst presume to dedicate his Reply unto his sacred Majesty, in which hee assigneth no other lott to any * Protestant whatsoever, but the very pit of hell.

* pag. 490.

2. Some respect and acceptance of the Worke. As for the Workeman, if any glimpse of Your favourable aspect and countenance shall at any time shine upon him, it is more then hee can deserve. The acceptation of the Worke is the full satisfi-

DEDICATORY.

satisfaction of the Workeman; or in the wordes of Seneca, ^h *Si gratè hoc, non beneficium, sed officium meum accipias, ejus pensionem sol-visti.* This acceptation and approbation of it may proove profitable unto others, howsoever it bee unto mee, who by Your example, (though the subject deserve it not) may be drawne to doe the same.

And yet the subject of this little, is great, and deserveth no little respect and regard. If it were a needlesse ⁱ *question*: ^{Ac. 18. 15.} of wordes, or of names, Gallio the Deputy would not regard it; but it is the greatest Question, the ground of all Questions, the foundation of Poperie, not one braunch, but the roote of the Romane superstition, the Master-veyne which feedeth all the rest, the *Goliath* of *Gath*, with whom if wee ^k *bee able to*: ^{1. Sam. 17. 9.} *fight, and to kill him*, they confesse they *will bee our servants for ever.* And in this beholde a sandie foundation, a rotten roote, a veyne bleeding, and a *Goliath* vanquished.

THE EPISTLE

All these are nothing to those two
Allectives, Your personall indowment,
and Your Honourable imployment, which
like two attractive Load stones, have
drawne it to Your Honourable prote-
ction.

God hath honoured you with grace; this
grace being wrought in you by the holy Scrip-
ture, the word of grace, he may haue hope
of your gracious acceptance, that laboureth to
vindicate the Scriptures from that disgrace,
which gracelesse *Tradition-mongers* bring up-
on them.

His Maiestie hath graced you with honor
to be under him, and over us the defender of
the faith. That faith which you are to defend
by the sword, that faith I defend by my pen,
namely the faith which was *once delivered to
the Saints*, and is contained in the holy Scrip-
tures. Stapleton would have had the *Duke of
Parma*,¹ to cut all knots with Alexanders sword,
rather then to appease contention with the harpe of
Apollo. S. Augustine would have both the
sword and the harpe joyned together, & gi-
veth his reason,^m *Si terreren:ur & non doce-
ren:ur,*

¹ D. Staplet. E-
pist dedicat.
before his
worke of iustifi-
cation.

^m August E
pist. 3.

DEDICATORY.

*rentur, improba dominatio videretur: si docerentur
et non terrentur, vetustate consuetudinis obdura-
rentur.* There is no cause to complain of an evil
governmēt, for there hath bin more teaching the
terror: but we have cause to pray, that terror
may expell that *hard and evill custome*, which
by teaching will not be removed. The Lord,
who hath exalted you above the many wor-
thies of Israell, grant that ^a many worthie things ^{▪ Act 24. 35}
may be done for this Nation by your provi-
dence. In all things God guide You
by his Counsell, and after
all, receive you into
glory.

Your Honors in all Chri-
stian duty, and humble obser-
vance, to be commaunded.

ROGER PUTTOCKE.



TO THE READER.



Here is a sort of men, by foundation Fryars, by appellation Ieluites, who are the last, but proudest Order of the Roman Cleargy. One of these, swelling like a toad with a great conceit of a little learning, in an euill honte for himselfe challenged (as thou knowest) an Elisha, a valiant horseman of Israell to combate with him about sundry points of faith. In this duell this Challenger being wounded went over Seas for healing unto his Master-Iesuites. And having his wounds bound up, he returneth without feare or Wit to assault the most learned Primate with a new Reply. In which he promiseth much, but performeth little; and defendeth the Roman Capitoll, as it was of old defended, by gagling like a goose in babling eloquence, and by barking like a dogge in flanders and reproaches.

*To write of these points after the most learned Primate is all one as to write the Iliads after Homer. And none are so well able to defend his Answer as himselfe; but as S. Hierome thought it not fit to answer Helvidius, so the most judicious, concurring with him in judgement, thought it not fit for him to answer this Reply. * 1. Because babling is his best eloquence. 2. Because rayling is his best argument. 3. Because he should not be thought worthy of encounter by his answer. And indeede why should the most reuerend and learned Primate of this whole Kingdome (a most skillfull Generall in ordering and fighting the Battles of the Lord) enter againe into the field in his owne person to*

fight

* Quia loquacitatem facundiam esse putabat. Quia omnibus maledicere solebat. Et ne respondendo dignus fieret qui vinceretur. Hieron. cont. Helvid. 63.

To the Reader.

fight a duell with a pemie Iesuite? Our common Souldiers are able to fight with the best Capitaines, and our Captaines with the best Generalls of the Roman faction; witnesse our Abbot conquering their Bishop, and many of our Bishops their greatest Cardinals. It was too great an honour for this Iesuite thus he had such an Answerer.

Quem si non vicit, magnis tamen excidit ausis.

There are others who are picked out to doe this service, among whom I confesse my selfe the meanest and unfittest to fight against this Roman Bullwarke: yet seeing it is fallen unto me, not by my choyse, but by trusting to God (for whose word, and by whose word I fight) and to the justnesse of the cause I have set upon it.

Happily some curious Spectators, seeing the manner of my fight, may say; I have a good cause, but doe not defend it well: be hath a bad cause, but defendeth it craftily. I confesse that in this fight I have used no Fencer-like flourishes: and at sometimes such words have dropped from my pen, as if it had beene dip't in vinegar. If any man blame me for those two things, my defence is this. For the 1. I had rather fight with the words of Wisedome, then with the wisdom of words. For the 2. His own thundring of scornefull and disgracefull speeches against so grave & so gracious a Prelat, hath turned my wine into vinegar. Had he replied in a calme manner, he should have beene answered in the same; but seeing his Reply is a rayling and slanderous accusation of his Answerer, rather then a sound and solide confutation of the Answer, I thought it not amisse to currie him in his kinde; and I hope no man will blame mee for calling a spade a spade.

As for craftie defending of the cause, I deny the fact; let him bee Master of the craft. Pura religio nescit imposturas. Truth needeth not lying pretences, nor cunning devices; I leave them to this juggling Iesuite, whose craftie dealing is discovered in many particulars. In his carping at the true stating of this Question, and in not stating of it at all, of set purpose that he might wander from the question. In not answering
many

To the Reader.

many of the testimonies which were produced against him. I passe by his absurd distinction of inmediate and immediate sufficiencie or perfection, where with he answereth most of the testimonies of the Fathers. I need not here to discover his false quotations, his corrupt translations, his impertinent allegations, his vaine tautologies and reiterations of the same testimonies, some times ten times over, his scraps gathered from Bellarmine's table, and his treasure stolen out of Coccius his thesaurus, his manifest contradictions, and his manifold digressions into other points, his division of this Part into nine Sections: five of which (1. 2. 3. 4. 8. 9.) have the title of a Reply to the Answer: but not one word to the Answer, secundum allegata & probata. All this thou shalt finde discovered.

I have used none of these: if my Adversary can discover any such dealing, let him not spare me. I have followed his wandering method, to the intent thou maist see all his testimonies to be answered: and what is not answered being formerly answered, the margin (to avoid needlesse repetition) directeth thee to that former place: & for the easier finding of it, I have made divisions of every Section. My Adversaries words thou maist know by the two [] inclosures. With thy will to reade the Lord give thee an understanding heart to believe those things which were written, that thou mightst believe, and in believing have eternall life.

* John 30. 31.



A REIOYNDER TO FRYAR MALONE touching Traditions.

S E C T. I.

*The Iesuite shrinketh from the
Question.*



*I*f Scripture be the Iudge, Hereticks cannot stand out in Iudgement, saith *Terullian*. The Romanists finde it to be true, that the Bible wilbe the ruine of *Babell*: to prevent the downefall of it, *Pighius* in the name of the Roman Church giveth this advice. *We must rather flye to Traditions then to Scripture.* And againe, Had we remembered this doctrine, it had beene better with us: but while we have fought with Luther by the Scriptures, that we might shew our wit and learning; this combustion, which wee greive to see, is stirred up. By this wee may see why they flye from Scripture, even as the dog flyeth from the whip where with he is beaten. The Scripture is no freind of theirs; and therefore they will not be freinds with it: but speake evill of it, as of an inky Gospell, a leaden rule, a nose of waxe, a dumbe Iudge, and an imperfect Law. And they have inven-
De solis scripturis questiones suas sistant, & stare non possunt: Terul. de resurrect. carnis c. 3.
Ad Traditiones potius quam ad Scripturas provocandum est, &c. Cujus doctrinae si memores fuisset, meliorem sanè loco nostrae: sed dum ostentant ingenij, & eruditionis gratiā, cum Luthero in certamen descenditur scripturarum, excitatum est hoc, quod, pro dolor, videmus incendium, Pigh. Eccles. Hieras. l. 1. c. 4.

* Salutiſ & ca-
ſtrum & pro-
pugnaculum.
Lindan^o de op-
tim. gener. in
terpret.

^d Andrad. or-
thodox, expli-
cat. l. 1.

* pag. 169.

† A. Andra-
dius.

B. Bellarmine.

C. Coccius.

* pag. 151.

* Quem verita-
te non poteſt
vincere, lacerat
convitijs. An-
broſ. in Pſal. 118

^f An non juſti-
us os loquens
taliam fulſibus
tunderetur,
quam rationi-
bus reſelleretur

Bernard. epiſt.
190.

^g Iſaiah. 58, 11.

pag. 115.

ted this Doctrine of unwritten Traditions as a Sanctuary to
flye unto; which they call, *c* The tower and fort of ſalvation.

^d The maine pillar of Religion. [* And upon it, tatch the le-
ſuite (in this his hotch-potch) doth podge the whole frame of all
differences, & controversies in Religion, which now adayes are
diſputed betwixt Proteſtants, and Catholickes.] Seeing then
this is his Maſter-piece, in which he fighteth *Tanquam
pro focis & aris*, let him ſhew his ſkill and reading. [*Hee
giveth good teſtimony of his vaine ſkil and reading.*] (If I may
uſe his owne words) who hath read no more then his

† A. B. C. And ſuch a fiboliſt by whole ſale I never
read: yet this impudent leſuite compareth him, (whoſe
learning his learned Adverſaries doe acknowledge) unto

[* *Eſopes* Iacdaw, trimmed with the gay feathers of other
birds, but now remaining in his doublet and boſe.] Whenas
he fluttereth in others feathers, having of his owne not ſo
much as one feather, or a fig-leave to cover his nakedneſſe:
but onely a robe of lyes, of raylings, of malice, and of

impudencie. *c* In truth hee cannot overcome him: yet
by raylings hee would wound him. It is no marvaile that

he ſhould ſlaunder and belye him, that ſtandeth for
the perfection of Gods written word; ſeeing he ſlan-
dereth and belyeth the written word it ſelfe with
imperfection. A whipp is fitter for a foole then an
anſwer for his follye. *f* A cudgell is more fit to ſtoppe,

then reaſons are to confute, a mouth that ſpeaketh ſuch
things. I might reſule to anſwere his fooliſh Re-
ply, as *g* Ieremie did to Hauaniah: but then the
Philiftins will vaunt, that none dare meete with
their Goliath; and therefore I, (who am but the
leaſt in the Campe of Iſrael) will grapple with him:
and by GODS aſſiſtance leave him groveling on the
ground.

2. Sir Wiſeakers in his haulting ſimile, taxeth the
moſt reverend Primate, for [framing of the Queſtion.]
A witteſſe cavill. Is it not the part of an Anſwerer to
lay

lay downe the state of the Question, that the truth may be the better discovered? If the *Iesuite* had stated the Question better, or if hee had shewed wherein, his Answerer had framed the Question amisse, he had not spoken *Non-sense*: but to doe neither the one nor the other, this [*Declareth how idly his Answer wilbe shaped.*] It is his policie (*Dolosus versatur in generalibus*) to dispute at random, and not to state the Question at all, lest the truth should be discovered. ^h *Vanitas potest plus clarescere quam veritas.* *Augustinus de Civit. Dei.* l. 5 c. 27.

Augustine, may out-cry the truth. So doth the *Iesuite* crying out of *vanitie*, and of *grosse vanitie* in the most reverend *Primate*: when he himselfe most vainely triumpheth as *Victor*. [*That unwritten Traditions are embraced by the Catholicke Church as the undoubted Word of God*] this is one of his vaine flourishes; this is no better then *petitio principii*, a vaine begging of the Question.

3. Hee can doe little that cannot belye his Adversarie. This the *Iesuite* hath done; first perswading the Reader to beleive, that the Answerer engaged himselfe to tell, [*When unwritten Traditions first beganne.*] The most reverend *Primate* hath shewed their * Originall: * *pag. 40.* although hee sheweth, that it is a * vaine, and a foolish demand. * *pag. 2. & 3.* Tell us when those *Iewish* Traditions, which the Scripture condemneth, beganne; and who was the Authour of them? and then wee will doe the same for *Popish* Traditions: This is as true as the next, that the [*Answerer hath not produced so much as one onely Authoritie out of the Fathers against unwritten Traditions.*] Not one onely, why? Is it because hee hath produced many more then one? And those so direct, so cleare, so evident against them, as that the *Iesuite* could not invent any false glosse to obscure them. In answering many testimonies of the Fathers hee hath made use of that Counsell which the *Divines of Down* gave. ⁱ *Let us invent some common saying.*

dious sense for the Fathers, whenas they are objected against us in disputations. But many others he hath answered onely with a *noli me tangere*, dealing with them, as Antony the unskillfull Oratour did with troublesome points, * *passing them over in silence*. It will not be unseasonable here to give a taste of them: Can there be a more direct testimonie then that of S. Basil? * *Every word and action ought to be confirmed by the testimony of holy Scripture*. And againe, * *Neither reject, nor adde any thing therunto, for if whatsoever is not of faith be sinne, as the Apostle saith, and faith is by hearing; and hearing by the word of God: then whatsoever is without the holy Scripture, being not of faith, must needs bee sinne*. Gregorie Nyssen saith, * *Forasmuch as this is upholden with no testimony of Scripture, as false wee will reject it*. Unto these I might adde that of S. Benediſt. * *The Abbot ought to teach nothing that is without the precept of the Lord*. That of S. Anthony, * *The Scriptures are sufficient for Doctrine*. And that of S. Basil, * *It is necessary that every one should learne out of the holy Scriptures that which is for his use: both for his full settlement in godlinesse, and that hee may not bee accustomed unto humane Traditions*. These are direct testimonies, and unto those the Iesuite answereth nothing but *mumme*. never expect truth from a Iesuite in defending of his Religion; for as it is compounded of lyes, so it is maintained by lying.

Reply.

[What Traditions doe you admit?]

4. If he had eyes to see, he might see, that *All Traditions are not promiscuously stricke as by our Religion*. Wee cavill not at the use of the word *Tradition*: we finde it both in Scripture, and in the Fathers. And the generall sense of *Traditio* with the Latines, of *παράδοσις* with the Greeke, of *Cabbala*, or *Masoreth* with the Hebrewes, is the same: namely, a *Delivery*, or any thing delivered, as well by *Epistle*, as by *word of mouth*. The word *Tradition*

is

* Mar Tul. l. 2.
de Orat.

* Basil pag. 18.
& l.

* pag. 38, ctm.

* Greg. Nyss.
pag. 39, et o.

* Benediſt. pag.
42, n.

* Anthon. pag.
43, o.

* Basil. pag.
43, p.

* 2 Theſ. 2, 15.

is taken aswell for the *manner of delivery*, which is *Traditio activa*, as for the *matter delivered*, which is *Traditio passiva*. And therefore lest the *Iesuite* (who is well skill'd in the practise of equivocation) should equivocate with the word *Tradition*, and so prove *Quid pro Quo*, the *manner of deliverie* for the *matter delivered*, the Answerer sheweth him: That wee admit *modum tradendi*, the manner of delivery. Wee willingly acknowledge, that the Word of God, which by some of the Apostles was set downe in writing, was both by themselves and others of their fellow-labourers, delivered by word of mouth: and that the Church in succeeding ages was bound not onely to preserve those sacred writings committed to her trust, but also to deliver unto her children *vivâ voce* the same of whole some words contained therein. Here he might have scene, that we admit *modum tradendi*, the manner of delivery both by the Apostles, and by the Church.

1. We beleive the preaching of the Apostles to be the undoubted word of God, aswell as their writing: so that it is a ridiculous thing in the *Iesuite* to prove that which no man doubteth. He alledgeth the Fathers, as *Irenaus, *Eusebius, & many more, to prove that the [Apostles preached before they wrote; & that their preaching is to be beleived, & was effectual to save soules, aswell as their writing.] In this he shrinketh from the Question; which is not, whether the Apostles preached before they wrote, & whether their preaching is to be beleived? but that he should frame the Question, whether the Apostles in their preaching delivered such points of faith, or doctrines of salvation, as are not contained in the Scriptures? 2. As the preaching of the Apostles is called a Tradition: so is their delivery of the Scriptures, & of divers doctrines contained in them, called a Tradition: on being delivered unto the Church by writing. It is delivered unto us, saith S. Augustin that there is one God, one hope, one faith, &c. As this kinde of Tradition commeth not within the compasse of this controversie: so these

Answer.

Ridiculum est quod nemini est dubium probare. Mart. Tui pro Quint. *Iren. pag. 118 *Euseb. pag. 120.

Traditum est nobis quod sit unus Deus & una spes, & una fides &c. August. de baptis. l. 5. c. 16.

* Irenaeus pag. 115. Fathers * Irenaeus, * Eusebius, and sundry others, are imper-
 * Euseb. pag. 120. tinently produced by the *Iesuite*, who ascribe the word
 Tradition unto Scripture, and unto written Doctrines. In
 this the *Iesuite* shrinketh againe from the Question, which
 is not, whether the Scripture may be called a Tradition?
 but whether all things necessary for our salvation be writ-
 ten in this Tradition?

Unto these two I may adde a third kinde of active Tra-
 dition, & that is, the delivery by action or conversation,
 which I may call a *Practical Tradition*. S. Chrysostome ex-
 poundeth these words. *Withdraw your selves from every*
brother that walketh disorderly, and not after the Tradition
which he received of us. giveth this sense of them. *He mea-*
neeth the Tradition which is according unto wo-kes. This kind
 of Tradition belongeth not to our purpose; and to little
 purpose doth the *Iesuite* bring in * Eusebius, who calleth
 the practise of the Apostles, a Tradition. In this againe the
Iesuite shrinketh from the Question, which is not, whether
 the practise of the Apostles may be called a Tradition? but
 whether in their practise of Piety they observed any holy
 duties, necessary for our salvation, which are not contained
 in the Scriptures either expressely, or by consequence. We
 likewise admit the active Tradition of the Church; as

1. Her preserving and delivery of the written word unto
 her children in succeeding ages: not as the meanes whereby
 the Scripture is made canonical; yet as one good meanes,
 though not as the onely meanes, whereby a man may be
 perswaded that it is canonicall. And the graunting of this
 is a sufficient answer to a deale of confused stuffe alledged
 by the *Iesuite* in his 4. Section.

2. Her delivery *viva voce* of the forme of wholesome
 words, and of such Doctrines, as are either expressely contained
 in the Scriptures, or by sound inference may be deduced from

Basil. de Fide. them. S. 4 Basil was sparing to use such words as are not con-
 tained in Scripture: but the Pontificall Romanists spare not
 to bring in such doctrines as are not contained in it. For
 words

words we say with *Hilaire*, words are not to be blamed, which disturb not the sense of Religion. All things are not delivered *κατὰ τὸ ἔκτορ*, *verbatim* in the Scriptures. I read not the words, *Essence, Persons, Unbegotten, Coessential*: yet we doe lawfully use them. All Doctrines are not formally laide downe in them: the Apostles Creed is not *veridem verba* written in them: yet they containe grounds & principles, by which all doctrines may be tryed, and from which all divine conclusions may be drawne. And those conclusions which by sound inference are gathered out of the Scriptures, by the opinion of *Gregorie Nazian*, are all one with the Scripture. And to this *Stapleton* consenteth. By this kinde of Tradition wee are taught many points of faith, as these Fathers prove, which the *Iesuite* alledgeth abundantly, and impertinently. By *Athanasius*, and *Epiphanius*, That the Father is unbegotten. By *Athanasius* and *Augustine*, That the Son is consubstantiall with the Father. By *Basil*, and *Augustine*, That the holy Ghost is to be adored. By *Origen*, and *Augustine*, That Children must be baptized. By *Augustine*, That the baptized by Hereticks must not be rebaptized. He alone is alledged for this point: but yet for want of company he is so oft brought in still singing the same song: that the musick must needs be tedious to the hearer, and the quotations troublesome to the reader. The *Iesuite* againe shrinketh from the state of the Question, in alledging these Fathers as Patrons of a Tradition which we defend. The Question is not, whether the preaching of the Church be a Tradition, or whether in delivery of Doctrines to her hearers shee may use such words as are not written, and deliver such Doctrines as are by sound inference deduced from the Scriptures? but the Question is, whether the Church may deliver such doctrines unto her hearers, as are neither expressly contained in the Scriptures, nor by sound inference deduced from them? [All this, saith the *Iesuite*, is no more, but that you admit the written word: but our Question is of the unwritten

Nomen nihil habet criminis, quod non perturbat sensum religionis. Hil. de Synod. cont. Arrian.

Greg Nazian. l. 5. de Theolog. Stapleton. re. l. 8. fidei, con. trov. 5. q. 5. ar. 1. Athanas. pag. 140. Epiph. pag. 145. Athanas. pag. 140. August. pag. 155. Basil. pag. 150. Aug. pag. 119. Origen. pag. 126. August. pag. 112. 119. & 126. Augustin. pag. 116. 116. 146. 148. Idem pag. 118. & 147. Idem pag. 119. & 148. pag. 115.

ten word,] Is not he a silly *Logician*, that cannot distinguish betweene *modum tradendi*, and *doctrinam traditam*? These five wayes, The Apostles preaching: Their writing, & their pious practise: The Churches delivery of the written volume: & her preaching out of the same, concerne only the manner of delivery. And if by admitting these, we admit no more but the written word, what then becometh of your *unwritten Word*? It must needs be a *questiō de non ente*.

Answer.

1^{ly}, The most reverend *Primate* sheweth him, what passive Traditions we admit. *We speake of doctrine delivered as the word of God, that is, of points of religion revealed to the Prophets, and Apostles, for the perpetuall information of Gods people. Not of rites, and ceremonies, & other ordinances, which are left to the disposition of the Church, and consequently bee not of divine, but of positive, and humane right.* The Question is not of *rituall*, but of *doctrinall* Traditions: not of points of historie, or genealogies, but of more weighty matters, in observing of which a mans life and death consisteth: not of indifferent actions, but of morall, such as have vice or virtue, good or evil in them. These ceremonies of the Church are called Traditions in the vulgar Latine Translation of that text, *mutabit Traditiones*, *Hee shall change the Traditions*. All these are at the disposition of the Church, by that golden rule, or Canon of Canons: *Let all things bee done decently, and by order.* These we admit.

1^a Act. 6. 14.
2^a 1^a Cor. 14. 40.
3^a Rev. 14. 6.
4^a 1^a Tim. 4. 12.
5^a Vna in his (a) luberrima regula tenenda est, ut quæ non sunt contra fidem, neque contra bonos mores, & habent aliquid ad exhortationem melioris vite, ubicumque institui videmus, vel instituta cognoscimus, non solum non improbemus, sed etiam laudando & imitando sectemur. August. epist. 119.

1. As mutable, not as everlasting: that belongeth to the Gospel.

2. As indifferent, not as necessary: God onely is such a Law-giver.

3. As particular customes, of force only in some places, like the law of *Gabal kinde*: not as generall to bind all. *In these things*, saith *S. Augustine*, one wholesome rule is to be observed; those things which are not contrary to faith, nor to a godly life, & have any encitement to a better life, wheresoever we see them appointed, or know them to be appointed, let us not only not disallow them, but by our commendation, and imitation of them

them allow them. We read of the Jewes, that they had their *Synagogues*, & their *pulpits*. The primitive Church had, and our Church hath diverse ceremonies, & ordinances, & yet the Scripture doth not directly containe them. Doe wee hereby make the Scripture imperfect? I may aswell say, that man is imperfect that wanteth gay clothes: for these are not of the substance of religion, but are outward accidents for the comelines of the Church. The *Iesuite* here yeeldeth unto this, *That the ceremonies & ordinances of the Church are grounded only upon positive & humane right.* But forgetting himselfe he saith, [* *This distinction of rituall and doctrinall Traditions serveth to no purpose.*] but by his leave we can make very good use of it. pag. 116.

1. It serveth for the true stateing of the Question, which is only about doctrinall Traditions.

2. It evidently declareth, that the *Iesuite* stateth the question most faislly of rituall Traditions, saying, [* *Those articles which are reserved unto sole Tradition, are rituall points.*] And yet hee inserteth doctrinall points into his Catalogue of unwritten Traditions, as that * *The Father is unbegotten, the Sonnes consubstantialitie with the Father: the baptisme of children, &c.* Is not this a manifest contradictiō? * pag. 169.

3. It sheweth that he shrinketh frō the question, in alledging a number of Fathers, who only speak of rituall Traditions, as of holy-dayes, fasting-dayes, & the like: as * *Augustine*, * *Epiphanius*, * *Chrysostome*, * *Theophylact*, * *Tertullian*, * *Basil*, * *Chrysologus*, * *Leo*, & many others. And yet he that speaketh nothing to the purpose, taketh upon him to teach the Answerer to [*Speak to the purpose: whether the Apostles preached no more then they laid down in writing? And whether tradendi modus, the manner of delivery of such things without writing, made them to be of lesse authority then that which they committed to writing.*] 5. All this is nothing to the purpose. If by no more he meanes no more words, he may be beg'd for a fool for asking such a questiō. He is told that *some of the apostles wrote, & thus al preached.* We have but 8 writers of the new Te- * August. pag. 118. & 147.
* Epiphanius pag. 120.
* Chrysost. pag. 120.
* Theophylact pag. 120.
* Tertul. pag. 127.
* Basil. pag. 147.
* Chrysost. & Leo pag 149
Recy p. 115.

flament. & there were at the least 80. Preachers of it. This *lesuite* hath a trick to preach printed sermons, in which he will preach *no more* words then are written: but it was not so with the Apostles: their Sermons were large Epistles, and their Epistles are contracted Sermons. If he mean *no more rituall points*, this is nothing to the purpose: hee frameth the Question falsely concerning those. It is as litle to the purpose if hee meane *no more doctrines*: for they might be written formerly by the Prophets, although they were not written by the Apostles. And we defend the perfection of the whole Canon of Scripture, and not of any part thereof. Yet for his instruction we tell him; all that was necessary for the Church to know was inspired: all that was preached was written. ^b *Those things which the Apostles saw and heard, they declared, and those things they wrote. * What they first preached, the same afterwards by the will of God they delivered unto us in the Scriptures, saith Irenaeus.*

And if they *be not*, what Authority can they have? Wee give a due respect unto any thing which the Apostles have delivered either *viva voce*, or by *writing*: but for Popish Traditions we respect them not, because they were never delivered by the Apostles. They are of a later invention: *they are the commaundments of men condemned by the Scriptures.* And is not this *ad rem*? Is not this to speake to the purpose? He may sooner *cough up* his heart then prove the contrary. And though some things were delivered by the Apostles *without writing*, yet their authority may be lesse then the authority of the things they *committed to writing*; not because writing giveth authority; but because the authority may arise from the matter delivered, and from the intention of the deliverer.

1. From the matter delivered. unwritten rituall Traditions may be of the same authority with written rituall Traditions, which are mutable, and changeable: but no man of understanding will say; that they are of the same authority

^a 1. Epist. Ioh. c. 1. vers. 1. 3. 4.
^c Quod quidem praconia-
 verunt, postea
 per Dei volun-
 tatem in scri-
 pturis nobis
 tradiderunt.
 Item 1. 3. c. 1.

authority with written doctrinall Traditions, which are immutable, and unchangeable.

2. From the intention of the deliverer. Those things which the Apostles intended should be universall, and perpetuall, were written by them: but those things which they intended should be transient, and particular, for the most part they were delivered by word of mouth: so that their intention was to deliver such things as befitting those times and places, and not by them to make an addition to the written word, as it were defective: nor to make them of equall authority with the written word. In leagues between Prince & Prince, & in covenants between man and man, the Articles are committed unto writing. God hath entred into a covenant with man, and hath made choise to deliver it by writing: and therefore we give supreme authority to the written word, above all things unwritten whatsoever. Yet those things which by sound inference are deduced from the Scriptures, have the same authority with the Scriptures.

[But first you have no meanes to know which is a sound inference.] Reply pag. 116

6. Sir I tell you, that you are a lyar, and I will prove it by a sound inference. It was of olde accounted an argument sound both in matter and forme: ^d If a Fryar, then a lyar. This Argument is as sound; If a Jesuite then a lyar. The inference is sound, because ^e All men are lyars. This is a surer inference then the Popes Supremacie, or the corporall presence: the first depending upon many false suppositions; and the second upon many doubtful intentions. Such I confesse, is the depth of Scripture, that the wit of man is not able to sounde it, and to find out all the sound inferences that may be deduced from it. Such is the depth of Scripture, saith S. Augustine, ^f that still I may learne more out of it, although I should studie nothing but it all the dayes of my life. But to say, that we have no meanes to know which is a sound inference out of it; is to deny that we have wit, or any

^a Thom. Walling.

^b Hist. Ricard.

^c Psal. 116. 11.

^d Tanta est

^e Christianarum

^f literarum profunditas, utia

^g eis quotidie

^h proficerem, si

ⁱ cas solas ab in-

^j cuncte ætate

^k usq; ad decre-

^l pitam senectutem conarer

^m addiscere. Aug.

ⁿ gust. Ep. 3.

any spirituall understanding. This is a most witlesse cavill, and it seemeth that the *Iesuite* hath no more braines then a bird-boule.

Reply.

[2. *We have the expresse warrant of the Scripture approving unwritten Traditions*] And so the Scripture condemneth unwritten Traditions, and I beleive when we come to examine your Traditions, we shall find them more like those which are condemned, then those which are commended by the Scripture.

Reply.

3. *We are able to prove all such Traditions as the Catholick Church holdeth for Apostolicall to bee doctrines deduced by sound inference from the Scripture.* And so are we: but what is that to Popish Traditions, which were never held by the Catholick Church, are not Apostolicall; and are no doctrines deduced by sound inference from the Scripture? Wee have long desired to see the catalogue of unwritten Traditions: we presse you and defye you to set it out. This puny *Iesuite* knoweth not what is an unwritten Tradition. What a babbling wittall is this? He undertaketh to prove, *All unwritten Traditions to be doctrines deduced by sound inference from the Scripture.* If he doe not prove this, he is a lyar in grain. If he doe prove this, then he over-throweth unwritten Traditions: for doctrines deduced by sound inference from Scripture are not unwritten Traditions: but even all one with the Scripture it selfe. I marvaile not at the dunfary of this *Ignoramus*, in calling doctrines deduced by sound inference from Scripture, unwritten Traditions: seeing in *an other place hee calleth the Scripture it selfe, an unwritten Tradition. Sr *Ignaro*, learne to speake English, before you write againe in divinity. But let us here his sound inference. [*Because the Scripture commandeth us to obey the Church.*] A sound inference to defend Iewish Traditions, as well as Popish, because the Church among them was to be obeyed. Such an inference may passe for current among your Profelytes, who must beleive whatsoever you prate or prattle. This is

is a sound of an inference, but no sound inference.

1. Because the Romish Priests, and Prelates, who require this audience and obedience, are not a true Church, but upstart Imposters, *Tradition-mongers*, such the Scripture commandeth us not to obey.

2. Though they were a true Church, yet they are not the Catholicke Church, of which Mr *Dullman* speaketh.

3. Because the Traditions which you defend, crosse both the veritie and perfection of the sacred Scripture. And therefore they are no doctrines deduced by sound inference from the Scripture; for which cause wee set our selves against them. [Then you set your selfe against no body, but combat with your owne shadow, framing a phantasticall Adversary: for such Traditions as we defend, are farre from crossing the veritie, or perfection of the Scripture.]

Reply.

7. The first article of *Ignatius Loiola* his lame confession is this: *I beleeeve that the Scripture is an imperfect, lame, and maimed doctrine.* not all that a Christian is bound to beleeeve, but onely *The greatest part is contained in the Scriptures*, saith *Andradius*. *The farre greater part of the Gospell we have by Tradition: very little is committed unto writing:* thus writeth *Hosius* the Cardinall. How oft hath this Sir *Oblivious* denied the perfectiō of Scripture, even in points of greatest moment? * That it cannot be proved by Scripture, that the Father is unbegotten, and that the Son is consubstantiall with the Father; & that * The holy Ghost is to bee worshipped. He likewise affirmeth, * That all the Councel of God, which the Minister is to deliver, is not written. And * That the Scripture hath sufficiencie to declare some, but not all the Articles of faith. And if this defect must be supplied by unwritten traditions, do not those crosse the perfectiō of scripture? Pull your considering-cap closer to your cocklecombe, and thinke better upon it. This discovereth his shrinking at the first encounter: & that (by his own confession) he is good man no body, but a shadow, but a very phantasticall Adversary. For such Traditions are defended by him, as

* Credo Scripturam esse doctrinam imperfectam, mutilam, et mancam. *Hosius* de orig. Iesuit.

* Maxima pars continetur in Scripturis. An. drad. orthodox.

* Explicat. a. Multo pars maxima Evangelij pervenit ad nos tradita. *Hosius* confel. Petro. cor. 9. de Traditionibus.

* pag. 126.

* pag. 118.

* pag. 132.

* pag. 165.

croffe

croſſe both the veritie and perfection of the ſacred Scriptures.

¹ Math. 23. 27.
² Concil. Con-
ſtan. ſeſſ. 134

1. The verity: The denyall of the cup to the Laity, croſſeth this institution, ² *Drinke ye all of this.* The Councell of Conſtance took away this ¹ *non obſtante mandato: although Chriſt, the Apoſtles, and the Primitive Church uſed it.* Of this nature is the Popes depoſing of Kings, and his Diſpenſations contrary to Gods Law.

2. The perfection of Scripture is croſſed, by adding of many bookes (which were never inſpired by God) unto the Canon of Scripture: and of many articles of faith unto the faith *as once delivered by the Apoſtles.* Of this nature is *Pius Quairus* his new Creed, and many points of Religion with you, which are *prater legem*, and ſo croſſe the perfection of Scripture: although they are not *contra legem*, and ſo croſſe the verity of it. Theſe Law-makers, are worſe then Law-breakers: for men actually breake Gods Lawes, becauſe of their weakeneſſe, and the hardneſſe of Gods Lawes to doe them: but theſe men make new lawes as if Gods Lawes were but fooliſh, and they wiſer then God to know what is meet.

Reply pag. 116.

[*But they croſſe not the perfection or truth of Scripture, becauſe they helpe us to finde out the true ſenſe in the obſcure and controverted letter.*

¹ *in his m.
in quibus dicitur.
Chryſoſt. hom.
3. in 2. Theſſ.
2. In eis quæ a-
pertè in Scri-
ptura poſita
ſunt, inveniun-
tur illa omnia
quæ ad fidem,
&c. Auguſt. de
doctrina Chri-
ſti. l. 1. c. 94*

3. This is neither true, nor to the purpoſe. It is nothing to the purpoſe; becauſe the Queſtion is not, whether unwritten Traditions be a good help to expound Scripture, but whether they are to be accounted as Scripture, and as part of Gods Law? It is not true.

1. Becauſe the Scripture is not an *obſcure and controverted* letter in doctrinall things. *All thoſe things, which are neceſſary, are manifeſt in them, ſaith S. Chryſoſtome. And in thoſe things which are laid downe plainly in Scripture, all thoſe things, ſaith S. Auguſtine, are found, which appertaine to faith, and direction of life.*

2. Although the Scripture were obſcure; yet Popiſh Tradi-

Traditions cannot helpe to finde out the true sense: unlesse we should say: *Thou shalt not worship an image.* The sense is, • *Exod. 20.3.* Thou shalt worship images. *Drinke yee all of this:* • *Math. 26.27.* That is, All shall not drinke of it. *Mariage is honourable among all:* It is not honourable among all. These are your curled glosses which corrupt the text, and crosse the sense and meaning intended by the Holy Ghost. *1 Heb. 13.4.*

3. Although the Scripture were obscure; and your Traditions did helpe to finde out the sense: yet they doe crosse the perfection of Scripture; because they are accounted not onely helpes for the interpretations of Gods written Law, but even additions to the written Law. Interpretation is for things obscure: addition is for things imperfect. What then will you call your Traditions, additions to the Scripture; or, helpes for the interpretation of it? If they be additions, then they crosse the perfection of it: for that which is perfect, needeth no addition. If they be helpes for the interpretation only, then you shrink from the Question, from the matter delivered as the word of God, to the manner of deliverie, or of expounding the same. Howsoever the Iesuites argument is most false [*That which helpeth to expound Scripture, cannot crosse the perfection of the same.*] Why goodman noddie, Doe not all the Arts, Tongues, Faibers, Commentaries helpe to expound Scripture? And yet whosoever shall say, that all these are the word of God, he denyeth the perfection of the Bible. We use commentaries upon Aristotiles text: but he that bringeth the commentarie into the text, thereby to supply the defects of it, denyeth the perfection of the text. Doe not you deale so with the Scripture? making unwritten Traditions a part of Gods word, that so you may supply the defects of the written word; making every idle interpretation as * authenticall as S. Iohns Gospel? Doe you * *pag. 124.* not hereby crosse the perfection of the written word? *Reply.* [So S. Basil telleth us, that * If unwritten Traditions be neglected, the Gospel will incurre no small detriments.] * *Basil de Spirit. sanct. c. 27.*

So

So we tell you, that if *Arts, Tongues, Fathers, Counsels, Commentaries*, and the like helps be neglected, *the Gospell will incurre no small detriment*. We yeeld to the pen-man of that Booke, (although it was not *Basil*, but a counterfeit,) that if all unwritten Traditions be neglected, if the testimony, lyturgie, and *doxologies* (of which the author specially speaketh) if the customes, constitutions, orders, and ceremonies of the Church (handmaides of the Gospell, & excellent in their use) be slighted of all : and every man left to himselfe to doe as he list in the manner of Gods service, doubtlesse the *Gospell will incurre no small detriment*; and if nothing be received into the Church, but what is *totidem verbis* written in the Scriptures, I wonder what kinde of Church we should have? Popish Traditions are of another nature; they crosse the truth and the perfection of Scripture: if we admit such, *the Gospell will incurre no small detriment*: And though the Authour of that Booke would have Tradition respected; yet hee would not have them accounted *Gospell*: for in the words alledged he distinguisheth them from the Gospell. You make no difference betweene unwritten Traditions and the Gospell; you give them the same * *nature and quality*; the same * *credite, and authority with the Gospell*. If wee reject such Traditions, *the Gospell will incurre no detriment*.

* Sect. 3.

* Sect. 4.

Reply pag. 116

[And *S. Augustine* saith, * *Then doe wee hold the truth of Scripture, when wee doe that, that pleaseth the Universall Church.*] Where *S. Augustine* saith so, we may goe seeke; for the *Iesuite* citeth not the place : but I thinke the place is this : *Augustin. contra Crescon. l. 1. c. 33. In this thing wee doe holde the truth of the Scripture, when wee doe that which now pleaseth the Universall Church.* The thing is the point of rebaptization, in which the Church held the truth of Scripture, and determined this point by the authority of Scripture, and not of unwritten Traditions: so that *S. Augustine* might truly affirme this: He speaketh not of unwritten Traditions; they are

are a thing not pleasing to the universall Church: & therefore no man can *hold the truth of Scripture*, nor please the *universall Church*, if he hold with unwritten Traditions.

9. And now good man Wiseakers, wherein doth the most reverend *Primate* shrink? Wherein hath hee flattered the Question amisse? Doth not he directly oppose Popish Traditions, which crosse either the verity or the perfection of Scripture? Confesse this, or else deny this *article of unwritten Traditions*. All your exceptions proove frivolous and ridiculous. You are like an unskilfull Pilot that maketh ship-wrack before he can get out of the haven. You deale with your Adversary, as *Pericles* did in his disputations with *Thucydides*,^a boasting that he gave the foyle, when he received the foyle. And as in this Section we finde that which *Iosephus* found in *Apions* writings, an *heap of untruths*: So I doubt not but that we shall finde the like dealing in your next Section; wherein we are to examine

^a Plutarch. in
vitâ Pericl.
^b Ioseph. l. i.
cont. Apion.

SECT. II.

Whether Christ and his Apostles delivered unto the Church many things which are not written.

1.



Aristotle compareth sophisticall disputers unto weake persons, who stuffe up themselves to seeme greater: The *lesuire* is such a one, he stuffeth up his three ensuing Sections with a deale of bombaste, that so his *Rephye* may seeme greater. They beare the title of a *Reply* to the *Answer*, and yet the Answerer doth not once speake in them. I might therefore passe them over as impertinently written: but I wilbe content to run the wildgoose chase, and to pursue this gagler by his hilling, who thus beginnes to keake.

^a Aristot. de
reprehens. so-
phist.

B

[Christ]

Reply pag. 117. [*Christ commaunded that the * Scribes and Pharisees should be obeyed in their doctrine for the authority of Moyses chayre, much more will he have his Church to be obeyed in her holy Lawes.*]

^a Vers. 19.

^c Col. 3. 20.

^d Qui ea, quæ in lege habentur, docent. Theoph⁴ in Mat. 23.

^e Perinde est ac si dicat, omnia quæ lex & Moyses vobis dixerint, Scribis & Phariseis recitauit. Mal. don. 21. in Mat. 23.

^f Sua verò si vellet docere, nolite audire. Aug. tract. 46. in Joh.

^g Matth. 16. 13. ^h Lerneus in introduction. in articulo Iesait.

ⁱ Luk. 21. 15.

In the same Chapter Christ saith, ^b *The altar sanctifyeth the gift.* Yet it doth not sanctify every gift, as doggs flesh, or swines flesh: but onely such gifts as are fit for the Altar. Children must obey their ^c *Parents in all things:* Yet not in unlawfull things: so must the Chayre & the Church be obeyed in all holy Lawes. Wee must obey them that sit in *Moses chayre*; but who sit therein? ^d *They that teach those things which the Law teacheth them,* saith Theophilact. ^e *It is all one,* saith Maldonate, as if he should say, obey all things which *Moses and the Law* doe teach, being recited by the *Scribes, and Pharisees.* And *S. Augustine* saith, ^f *If they will teach things of their owne, heare them not.* Prove then your Traditions to bee taught in the Law; and that they are not of your owne, but from God; and wee will obey them. You stretch this obedience, as shoocmakers doe their leather, untill it cracke. The *cauſe* at which Christ gave unto his Disciples: ^g *Take heed of the leauen of the doctrine of the Pharisees,* is entred in sacred writ for our instruction. You erre in Traditions as much as ever did the Pharisees. *Moses Chayre* is fallen: the *Popes* is a falling, as you paint; ^h The Pope in his Chayre ready to fall, and the Iesuites bearing it up with their shoulders.

You have lost not onely the power of *binding*, and *unbinding*: but likewise your *discretion* with it: for no man of discretion would say, as you doe, [*That the Church can binde and unbinde at her discretion.*] To prove this he alledgeth the text, [** Christ bestowed upon his Church os & sapientiam, a mouth to utter, and wisdom to declare all his will and counsell, in so much that whatsoever shee saith, must not be doubted.*] This seemeth to bee a gift peculiar to the Apostles, (to whom Christ gave wisdom

dome without study or labour, not onely to stoppe the mouthes of their Adversaries; but also to penne Lawes for his Church) rather then an inheritance conveyed by succession unto the Church: her wisdom is not to make new Lawes, but to keepe the Lawes which GOD hath made: not to bee wise above that which is written. But to be *made wise by the Scripture*. Suppose it were a promise made to the Church for ever; yet it is no such warrant for her infallible truth: but that her doctrine may be inquired into, and examined by the Scriptures. ¹ *It is an absurd thing*, saith S. Chrysostome, not to beleeve others in receiving of money, but to reckon it after them: and yet in greater things to receive other mens doctrines, and not to trye them. Are your wordes more authentick then S. Pauls? ² If he, such and so great an Apostle, did not thinke his words to have authority enough, unlesse hee could teach, that those things which he said, were written in the Law and the Prophets: how much more ought we, who are the least, to observe the same course, saith Origen.

And what if the doctrine taught, cannot be proved by the Scripture, must it be obeyed? I read the contrary in Cyrill, ³ *Beleeve not mee*, unlesse I can bring a demonstration out of the Scripture. In S. Augustine, ⁴ *Beleeve not the Catholicke Bishoppes themselves*, who may sometimes be deceived, teaching things contrary to the holy Scriptures of GOD. And in the imperfect worke upon Matthew, ⁵ *Beleeve not the Churches themselves*, unlesse they teach these things which doe agree with the Scriptures. So that a

Cyrrill. Hieros. Catech. 4.^a de Spir. Sanct. • Nec ipsis Catholicis Episcopis consentiendum est, sicuti forte falluntur, ut contra canonicas Dei scripturas aliquid sentiant. Aug. de unitat. Eccles. c. 10. • Nec ipsis Ecclesiis credendum est, nisi ea dicant quae convenientia sunt Scripturis. Another imperfect Oper. in Matthe hom. 19.

¹ 1. Cor. 4. 6.
² 2. Tim. 3. 15.

³ *ἀλλ' οὐκ ἐπὶ τοῖς ὀφθαλμοῖς τοῦ λαοῦ ἐκείνῳ, ἀλλ' ἐν τοῖς ὀφθαλμοῖς τοῦ Θεοῦ.*
hom. 13. in 1.
Cor.

⁴ *Si ipse talis ac tantus Apostolus auctoritatem doctorum suorum sufficere non posse credit, nisi doceat in Lege & Prophetis scripta esse quae dicuntur, quanto magis nos minimi hoc observare debemus.* Origen in Rom. c. 3.
⁵ *unde ipse ait, non est in nobis auctoritas, sed in Scriptura.* &c.

Bishop, Bishops, or the Churches must not be beleived, unless they can proove their doctrine by the Scripture.

* Luke 10. 16. But if the Church say it, then the Iesuite will twear it. [Because it is the Lords decree. * Hee that heareth you heareth mee, and hee that despiseth you despiseth mee.] Take heed you be not forsworne : for

¹ Gersonde vita *Gerson* telleth you, that this is spoken of the ⁴ A-
 spiritali-lect ² postles, And *Driedo* addeth his reason, ¹ Because the
 Ecclesia pri- *Primitive Church* by reason of the college of the *Ap-*
 mitiva propter *ostles* had more grace, and more authoritie, then the
 collegium A- *Church which now is* : but be it spoken of the Church
 postolorum, *that now is* ; as long as the Church heareth Christ,
 majoris erat *and delivereth nothing but his embassage, hearing*
 gratia, ma- *her, we heare Christ* : but if once she speake of her
 risque autori- *owne head, and goe beyond, beside, or contrary to*
 tatis, quoniam Ec- *her commission ; if wee heare her, wee heare not*
 clesia quae nunc *Christ. Did the Iewes heare Christ, when they heard*
 est, *Indas* with his *Quid dabitur* ? If our teachers become
 Eccles. dogm. l. *Arians, Nestorians, or Pelagians, must wee heare*
 4. c. 4. *them* ? No ; If it be *Paul* himselfe, more ; If it be an
 Angel from heaven shall teach other doctrine (then is
 contained in the Scriptures) let him be accursed.

[Gal. 1. 8.

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* Matt. 18. 17.

[Hee is rather to be accursed, and accounted as an
 * Infidell, who wilfully refuseth to hearken to the Church.]
 In that Text our Saviour speaketh not of matters of
 faith, but of fact ; as of the meanes of ending strife
 betweene party and party. And as it is in inferiour
 Courts, they may heare and judge some things, as
 Battered, Blood-sheddes, and the like: but may not
 judge of Felony, Treason, and the like. So it is
 with the Church, shee may heare and determine in
 matters of fact, as to compose strife ; and he that
 will not in such a case hearken unto her, let him be no bet-
 ter then an Infidell : but if she take too much upon her,
 as that God must say whatsoever she saith : that all her
 wordes are Gospell, * as sure as S. Iohns Gospell : and

* Pag. 124.

if she dare adde unwritten Traditions to Gods written Law, (the point of greatest consequence, and the cheifest Article of the Romane faith) she extendeth her authority beyond her power, and in such a case none but wittalls will listen unto her. [*But the Church is * the foundation & pillar of truth.*] To speake properly, * *Truth is the foundation and pillar of the Church*, as *S. Chrysostome* saith. And the Replier, oft a lyer, now telleth truth. [*This title doth properly belong unto God himselfe.*] Then it is improperly given unto the Church, but the question is, in what respect: whether in regard of her nature, or of her dutie? In regard of her nature, saith the Iesuite. [*Because shee is induced from above with the Spirit of truth, which never faileth to teach her all truth.*] I may safely grant this, & yet deny unwritten verities, because they are not *truth*, but *very lies*, never received from the *spirit of truth*, nor taught by the Church unto her followers. This title is given unto the Church, rather in regard of her dutie; for as the *Magistrate* is said to be *" A terror not to the good, but to the evil.* Not because he is alwayes so, but because he ought to be so: so this title is given to the Church, not in regard of her infallible nature, which never faileth: but in regard of her office, and dutie; which is to upholde the truth, and to preserve the truth, in which she may sometimes faile. The Apostle calleth the Church of *Ephesus*, (where hee left * *Timothy*, and where *Timothy* was resident when *S. Paul* wrote unto him) the *ground and pillar of truth*: yet that which *S. Paul* feared, is come unto it; it is not now the *pillar of truth*; but is fallen frō the truth: So is the Church of *Rome* fallen from the truth into many errors, of which this doctrine of unwritten Traditions is not the least.

2. Thus much I have well considered; and the more I consider, I see the more *danſery*, and the lesse *divinitie*. In his ensuing observations he laboureth to tread downe the authority of Scripture; even as in his precedent observations

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* 1. Tim. 3. 5.

it is verſ 15.

† 1. 2. ad Thim

1st in laudatibz xj

quibz xj idem

quon. Chryſ. in 11

Tim. hom. 11.

" Rom. 13. 3.

† 1. Tim. 1. 36

† Act. 10. 19.

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2 Rom. 16. 22

* Vers. 19.

* Nequaquam
dicendum est,
quod Christus
non scripserit,
quandoquidem
membra ejus
id operata sunt
quod distante
capite cogno-
verunt: quic-
quid enim ille
de dictis & fa-
ctis suis nos le-
gere voluit hoc
scribendum il-
lis, tanquam
suis manibus
imperavit. Aug.
de consens. E-
vang. l. 1. c. ult.
* Hæc ille do-
ctus & elegan-
ter &c. Tanto
magis dicen-
dum est Chri-
stum scripsisse

hee laboured to make the authority of the Church to mount up unto heaven. The first is this, [*Christ never wrote any his doctrine himself.*] As he spake by the mouth of all his Prophets and Apostles, so he wrote by their hands. S. *Pauls* Epistle written by 2 *Tertius* unto the *Romans*, is accounted part of *Pauls* writings, as well as the Epistle to *Philemon* which was written with 2 *his owne hands*: so the Scripture may bee said to be written by Christ, being written by the Apostles, and Prophets, who were his hands. S. *Augustine* will teach him to speake.

^b Say not by any meanes, that Christ hath not written, because his hands wrote that, which the head did dictate unto them: and what so ever he would have us to reade touching his words or workes, that he commanded them to write as it were with his owne hands. ^c These things, saith *Salmeron*, S. *Augustine* spake learnedly, and eloquently. And he addeth this reason. By so much the rather we must say that Christ himselfe wrote by the writers of the Gospell as by his owne hands; in as much as they added not one word it selfe, nor the least letter of their owne to the Gospell. *Gregorie de Valentia* saith, ^d They wrote even as the pen which the wrster useth, unto which *David* alludeth *Psalm*. 45. 2. my tongue is the penne of a ready writer, he meaneth here no other writer but God. Neither is it any thing materiall, whether we say Christ wrote it himselfe, or the Apostles wrote it, as long as we are sure, they had Christs commandement for the writing of it: But this the *lesuite* denyeth. [*Wee doe not reade, that ever he gave commandement to his Disciples to commit any part thereof unto writing.*] S. *Iohn* was eleven times ^e commanded to write. Is the *Revelation of Iesus Christ* no part of his doctrine?

per Evangelicorum Scriptores ut per manus suas, quanto illi ne verbum unum aut iota u-
num de suo spiritu Evangelio addiderunt. *Salmer.* Proleg. 26. Tom. 1. ^d Planè in-
star calami cum usurpatur à Scriptore, quo & illud Davidis spectat: lingua mea ca-
lamus scribæ velociter scribentis, nec enim alium hoc loco scribam significat, præter
ipsum Deum. *Greg. de Val.* Annal. fid. l. 8. c. 5. ^e Revel. c. 1. 11. 19. c. 2. 1. 8. 18.
c. 3. 1. 7. 14. c. 14. 13. c. 19. 9. c. 21. 5.

¶ They

⁷ Revel. 1. 3.

⁸ Luc. 16. 29.

well as by preaching. *7 Blessed are they that read, and they that heare. 2 Moses and the Prophets must be heard. They are dead: but yet when their writings are read, then they are heard.*

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[*Certaine it is, that the Primitive Church did abound in faith, and godlinesse, for many yeares, before the writings of the new Testament were perfected, even by the meanes of unwritten doctrine.*]

⁹ Ioh. 5. 39.

¹⁰ Act. 17. 11.

4. This is as certaine as all the rest. It was not many yeares before the New Testament was perfected: before it was perfected, the Church had those Bookes of it which were first penned: before any were penned, the Church had the Olde Testament, which Christ commaunded should be *searched*. And the Bereans were commended for *searching* into it. The Primitive Church did not continue in faith and godlinesse by the meanes of unwritten doctrine: for the doctrine taught by the Apostles, was first written in the *Old Testament*, and after in the *New*: although it may be said to be unwritten in regard of the manner of delivery of it by the Apostles at the first *viva voce*. Howsoever the Primitive Church did, yet the Church in succeeding ages stood in need of a written word. Children at first are taught many things without bookes, yet afterwards they stand in need of bookes for their better learning. The Primitive Church might doe well enough without Scripture during the life of the Apostles, (whose preaching was as infallible as their writing) yet the Church in succeeding ages could not doe so well without Scripture, because no man living since the Apostles, had, hath, or ever shall have, the same gifts, power & authority to deliver points of faith, (whose words shall be Gospel) as the Apostles had. And because writing is the best means to preserve doctrine delivered by word of mouth. *The heavenly doctrine, saith Gretzer, in respect of us is better preserved from corruption, oblivion, and decay, by writing, then without writing. 3. Chrysostome teacheth us this. 1. That*

¹¹ Respectu nobis & utilius per Scripturam cor-
lectionem doctrinae a corruptione, oblivione, & interitu conservari, quam absque Scriptura. Gretzer de sensu Bellarm. l. 4. c. 4.

the

the singular gifts which the Apostles had, might well serve for these times instead of Scripture. 2. That the after-times stood in need of Scripture. And then hee concludeth, *It is the extremity of madnesse, now that wee stand in need of Scripture, not to use this excellent helpe for our salvation; and that it is the greatest fault that can be not to profite by that helpe, but to despise it as written in vaine, and to no purpose.* This fit of frensie hath intoxicated the *lesuites* braine: hee hath accounted the Scripture needlesse and written in vaine. *Possevine* hath written a whole Chapter *De necessitate Scripturarum*. S. Iude thought it needfull, & To write to the Saints. *It seemed good to S. Luke, to write his Gospell to prevent false rumours.* And S. Paul thought it *The surest way for the Philippians to write unto them.* If it were needfull, good, and the surest way then; it is now more needfull to have the written word of the Apostles to prevent your false Traditions fathered upon them.

[And * *Irenaeus* doth witnesse, that in his dayes, many nations lived Christianly without the use of the written word, onely by the guide of Apostolicall Traditions.]

Sir I must tell you, that if you goe on to alleadge the Fathers as you beginne, you will gaine little credite by it. In your first testimony you cite a counterfeite. In your second you omit the place. In your third, (which is this) you mistake the * place. I subscribe to what *Irenaeus* saith. And I beleve that by Apostolicall Tradition (that is, the preaching of the word) many nations were converted to the faith of Christ: not by unwritten doctrines, but by delivering written doctrines in an unwritten manner. *Irenaeus* sheweth, & First that the Apostles preached the Gospell, and that afterward they delivered the same unto us in writing. The same things the Pastours of the Church (who might have the written word, although the persons taught had it not) delivered

Extremum esse
omnino de-
mentiz, post
quam eo reda-
cti sumus, ut
Scriptis indi-
geamus, &c. se-
cundo quidem
hoc remedio
ad salutem no-
stram uti; item
magni esse cri-
minis per illud
auxilium nolle
proficere, sed
quasi frustra ac
vanè posita
scripta despice-
re. *Chrysost.*

hom. 1. in Mat.
Posse. Bibli-
othec. select. l. 2
c. 16.

S. Iude ver. 3

Luke 1. 3.

Philip. 3. 1.

Reply.

* Iren. l. 2. c. 3.

* l. 2. c. 3. for

l. 3. c. 4.

* Iren. l. 3. c. 1.

¹ Iren. l. 3. c. 4.
 " In unum De-
 um fabricato-
 rem cœli &
 terræ, & omni-
 um quæ in eis
 sunt, per Chri-
 stum Iesum Dei
 filium &c.

Iren. ibid.

* Iren. ibid.

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* Iren. l. 3. c. 4.

delivered unto the People. *Irenæus* sheweth what those things were, which were ¹ written in their hearts without ink or letters. They did beleive ² In one God, maker of heaven and of earth, and of all things in them, by *Iesus Christ the Sonne of God*, &c. These were the Traditions which they beleived: and if any would have taught them otherwise, they * would have stopped their eares, as *Irenæus* sheweth, and have fled from them, as they would from you, and from your unwritten Traditions.

[* *Irenæus* demandeth: How should we doe if the Apostles had written nothing at all? must wee not then follow the rule of Tradition delivered unto them, to whom the Apostles committed the charge of the Churches?]

5. We reject not this kinde of Tradition, which is the succession of true doctrine in the Church. And what shall we doe, seeing the Apostles have written? Is it not our dutie to follow the rule of Tradition delivered in their writings, and not onely to take that course now that the Apostles have written, which *Irenæus* prescribeth, if the Apostles had not written?

Reply.

[What if the Scripture should be consumed, so that not one Copie thereof should be extant? which is possible. And what if a man had lost the true sense and meaning of the Scripture, how shall he finde it out? must he not, as *Irenæus* saith, Follow the order of Tradition delivered by the Apostles unto those unto whom they committed the Churches?]

* Staplet. cont.
 Whitak. de au-
 thorit. Script.
 l. 3. c. 1. c. 7.

The 1. hypothesis is absurd, and impossible. The Sunne may aswell be pulled out of the heavens, and the skyes fall, as the Scripture perith. " If it should, *G O D* himselfe must faile in his providence, saith *Stapleton*. The 2. hypothesis is possible, A man may lose the true meaning of the Scripture: and the order of Tradition delivered by the Apostles is one, but not the onely meane to finde it out; and how shall a man finde out this order of Tradition in the originall of it better then by the Scripture it selfe? So that when all is done, the Scripture is the best interpreter of it selfe.

selfe. ° The exposition of Scripture according to the Scri-
 ptures themselves is the most surest, saith Irenaus. The A-
 postles have written: their writings are preserved: the
 true meaning of them is well knowne. Yet we reject not
 this meanes, but doe follow the order of Tradition delive-
 red by the Apostles, as long as wee follow their writings:
 for both by preaching and by writing they taught the
 same. Popish Traditions are not of this order, they were
 never taught by the Apostles, nor by them to whom the
 Apostles committed the care of the Churches: but onely
 of old by Hereticks, and of late by an Antichristian fa-
 ction.

[Moreover S. Augustine teacheth us, that there be many
 points of faith, for which wee have no written word. * In
 those things, of which the holy Scripture saith nothing, what
 course are wee to holde? that which is used by the Church
 throughout all the world is to bee observed, saith S. Au-
 gustine, and it would be insolent madnesse to dispute against
 the same.]

6. The Iesuite mistaketh both the * place, & the point.
 S. Augustine speaketh not of points of faith at all; but onely
 of some rituall points, or customes then in use, as of the use
 of holy dayes, of receiving the Eucharist, fasting, and the
 like. These come not within the compasse of this con-
 troversie. And as it is madnesse to dispute against these
 things, so it is litle better in him then madnesse to dispute
 about these things; and to call these things points of
 faith.

[For * whatsoever the Church universall doth holde, if it
 be not found or dained by some Councell, but hath been alwayes
 in use; it is most iustly believed to bee a Tradition of none o-
 ther, but of the very Apostles themselves.]

S. Augustine treateth in this place of the Baptisme of
 Children, and calleth it, *Traditum apostolicâ auctoritate*: A
 thing delivered by Apostolicall authoritie, or an Apostolicall
 Tradition. And are not written doctrines delivered by A-
 postolicall

Legitima &
 sine periculo
 est expositio
 scripturæ se-
 cundum ipsas
 scripturas. Iren.
 l. 4. c. 63.

Reply pag. 118
 * Aug. epist. 128

* Epist. 128,
 for 119.

Reply.
 * Aug. de bap.
 cont. Donatist.
 l. 4. c. 24.

¶ Si quisquam
hac in re au-
thoritatem
quærat, divi-
nam &c vera-
citer conicere
possimus, quid
valeat in par-
vulis baptis-
mi sacramentum,
ex circumcisi-
one carnis, quam
prior populus
accepit. *Aug. of*
ibidem.

¶ Bellarm. l. 1.
de Baptism. c. 3.

¶ Quam con-
suetudinem
credo ex Apo-
stolicâ Tradi-
tione venien-
tem. *Aug. de*
baptism. cont.
Donat. l. 2. c. 7.

Reply.

¶ *Aug. ibid.*
¶ Propter soli-
dissima & ma-
nifestissima
scripturarum
fundamenta et
testimonia. *Ti-*
lian. defens.
Triden. ad ar-
ticul. de Cha-
raçtere.

¶ Ne videar humanis argumentis id agere etc. ex Evangelio profertur certa documenta.
¶ *Aug. l. de Bapt. cont. Donat. c. 7.* ¶ *Luc. 9. 50.*

postolicall authority? S. *Augustine* did not account Baptisme of Children to be an unwritten Tradition, as appeareth by the arguments, taken out of the Scriptures, which he useth: wee neede not goe farther then this Chapter to finde one. ¶ *If any man*, saith he, *desire divine authority in this point, we may truly conjecture, how powerfull in Children the Sacrament of Baptisme is, by the circumcision of the flesh which the Jewes received.* And this is accounted by a *Bellarmino*, a strong argument to confirme this point.

In the next testimony S. *Augustine* writing of the custome, or practise of not rebaptising those that have been baptised by Heretickes (so that they have beene baptised in the name of the Trinity) saith. ¶ *Which custome I beleeve came from Apostolicall Tradition.*

[* *Even as many other things are not found in the writings of the Apostles, nor in the Councils of following ages, yet because they are held by the whole Church, they are beleeved to have beene delivered and commended by the said Apostles.*]

It is a weake argument drawne from custome to Articles, of faith, from practise to the doctrine of the Sacraments. Wee read nothing for point of practise, whether those that have beene baptized by Heretickes, have beene rebaptized, or no: Yet the doctrine in this point is sufficiently taught in Scripture. We beleeve it ¶ *because of the most solide and most manifest testimonies of the Scripture*, as one of your owne hath said. ¶ *Least I should seeme to deale in this onely by humane arguments*, saith S. *Augustine*, *I will bring most sure arguments out of the Gospell.* And in the wordes following he bringeth in this Text. ¶ *Forbid him not, for he that is not against us, is with us.* By which hee overthroweth the maine argument of the adverse parties, who helde, That the things of Christ could not bee had

out of the Church. And in his answer to this question; whether it were better to baptise, or not to baptise such, he hath these words: * *Looking to the divine measure* (that is, the Scripture) *whereby things are measured by divine authority, and not by humane opinion, I finde the judgment of the Lord concerning both.* And he concludeth this question with these words, † *Having searched the testimonies of the Scriptures, I may say, we follow that which the truth declareth.* Thus it appeareth by the judgment of S. Augustine, that the point of doctrine is written, although for point of practise we reade nothing in the writings of the Apostles.

7. That the holy Ghost is to be adored; and that the Father is unbegotten, and unborne, I beleive those as the Articles of my faith: but I will never beleive him that faith [* S. Augustine held them to be unwritten articles.] These words, *The holy Ghost is to be adored, The Father is unbegotten*; I confesse are not written *verbatim*, yet there are other words written, which doe import the same, and are equivalent unto them. *And may we not understand some words which we reade not, out of those words which we reade,* saith S. Augustine. † *The words are not the Gospel, but the sense of Scripture is the Gospel,* saith S. Hierome. So I may say, the forme of words is not the article of faith, but the thing signified by those words; else the Church believed not these two articles, untill this forme of words was used: *The holy Ghost is to be adored, The Father is unborne.* As for the article of faith signified by these words, *The holy Ghost is to be adored*; S. Augustine prooveth it out of the Scriptures, in which it is written in another forme of words. † *Glorifie therefore God in your body, this evidently declareth that the holy Ghost is God, and that he must*

* Recurrens ad illam stateram dominicam, ubi non ex humano sensu, sed autoritate divina rectum mentis pensatur, invenio deuraq; re Domini sententiam. Aug. l. 3. de bapt. cont. Donat. c. 14.

† Per scripturarum testimonij, potest etiam dici, quod veritas declaravit, hoc sequimur. Aug. l. 4. de bapt. cont. Donat. c. 7.

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* Aug. cont. Maximianum. l. 3. c. 3.

‡ Quasi non ex ijs quæ legimus, aliqua etiam quæ non legimus, intelligamus. Aug. ibidem.

In verbis Scripturarum

non est Evangelium, sed in sensu. Hieronymus in Galat. c. 1. † Glorificate ergo Deum in corpore vestro: ubi deinde ostendit Deum esse spiritum sanctum, glorificandum scilicet in corpore nostro. Aug. cont. Maxim. l. 3. c. 23.

• Glorificate
Deum, & por-
tate in corpore
vestro. Quem
Deum nisi Spi-
ritum sanctum,
cujus corpora
nostra dixerit
esse templum,

Aug. epist. 66.

• Etiam vocabu-
la ista ibi non
inveniuntur, fi-
eri potest, ut il-
lud invenia-
mus, cui hæc
vocabula rectè
adhibita indi-
centur. Aug. epist. 174.

• Quid conten-
tiosius est, quàm
ubi de re con-
stat certare de
nomine. Aug.
ibidem.

Reply.

* Aug. de unit.
Ecclesi. c. 19.

• Cum in scri-
pturis non
inveniamus
aliquos ad
Ecclesi. am iam
transisse ab He-
reticis, & sicut
ego dico, aut si-
cut tu dicis esse
sacrosceptos. Aug.
ibidem.

Reply.

* Aug. ibidem.

be glorified in our bodies, saith S. Augustine. And againe,
• Glorifie God in your body. whom doth he meane but the ho-
ly Ghost, whose temple be calleth our bodies? And concer-
ning the words *Consentiall, Unbegotten*, and the like, hee
saith. • Although those words are not found in Scripture, yet
we may finde that which is intended by those words. This
then was the opinion of S. Augustine, that the doctrine
signified by those words, was written in other words, al-
though those words themselves were not written. And
as S. Augustine answereth Pascentius the Arrian: so I may
answere the Jesuite: • What is more contentious, then to strive
about words, when the thing meant by them is manifest?

8. It is not Another point of faith, which S. Augustine
handleth in the next testimony, but the point of rebapti-
zation. [* This neither of us both can finde written expresse-
ly, and evidently in the Scripture.] And this is not spoken
concerning the doctrine, but concerning the practise in this
point, as appeareth by S. Augustines answer to the Hete-
rickes demaund. • Seeing now we finde not any in the Scri-
ptures to have forsaken the Heretickes, and come home to the
Church, and to have beene received either as I say, or as you
say. This point of fact may well be distinguished from
the point of faith; & the doctrine may be written, though
the practise is not written. Howsoever we graunt it, that
the practise is not written; neither is the doctrine written
expressely and evidently, That the baptised by Heretickes,
shall not be rebaptised: Yet S. Augustine from most certain
principles, and by most evident consequences out of the
holy Scripture, concludeth the doctrine of this point. The
practise of the Church herein being according unto the
truth of Scripture, S. Augustine might very well oppose
the practise of the Church against the Heretick, & tel him
[* Thou must beleve the Church, which if thou refuse to doe,
thou dost not oppose thy selfe against me, or against man, but
even against our Saviour himselfe, to thy everlasting condem-
nation.]

The

The baptisme of Children, of which S. *Augustine* writeth in the next testimony, is no unwritten doctrine, but a point established likewise both by the authority of the Scriptures, and of the Church; and S. *Augustine* did well to declare the authority of the Scriptures, and of the Church in this point, saying [* *Such force hath the authority of the Church, and the fixed rule of truth, (that is, the Scripture) against this bulwarke, against this impregnable wall who so advanceth himselfe, he shall be broken, and burst in peeces.*] As this is most truly affirmed by S. *Augustine*, so it is as impertinently alledged by the *Iesuite*.

[*Is it not recorded in the Acts of the Apostles, that * Christ after his passion shewed himselfe alive to his Apostles, being seene of them forty dayes, and spake to them of the things appertaining to the Kingdome of God? Can any man tell where those things are written, which our Savior spake at those forty dayes?*]

9. All is not at all in the Text: neither is it true, that our Saviour spake All those forty dayes. The Text telleth us of what he spake, namely of the Kingdome of God. And have not *Moses*, and the *Prophets* written of this? Doe not the *Gospels*, and the *Epistles* treat of this? It was of the Kingdome of God; therefore it was not of Popish Traditions: Popish Traditions are of meates; but the Kingdome of God is not of meates. It is profitable to know all that our Saviour spake, because he never spake in vaine: but it is necessary for us to know all. It is lesse necessary to know where the things are written, which he spake at such, and such a time: it is enough to know, that there is Enough written of all Christs words and workes for our salvation.

[And our Lord before his passion told his Disciples, that * He had many things to say unto them, which then they could not comprehend, but should learne them after of the Holy Ghost, yet none of them ever wrote what those many things were.] S. *Augustine* telleth us, that * All foolish He-

Reply.

* Aug. serm. 14. de verb. Apost.

Reply.

Act. 1.3

Act. 28.31.

Rom. 16.17.

Cyrril. 1. 12. 10

Ioh. c. 68.

Aug. tract. 19.

in Ioh.

Reply pag. 119.

Ioh. 16.11.

* Omnes inf.

pietissimi ha-

retici audacias

figmentorum

suorum colo-

rare, occasione

eius sententia.

Adhuc multa

habet &c. Aug.

tract. 97 in Ioh.

retickes

appeareth.) From *things* againe he flyeth unto *words*: He saith, *Eusebius* saith, that * *Irenaeus* saith, that *Polycarpus* * For *Eusebius* relateth *Irene-*
 said, That *Christ* spake some words not recorded in the Scri- as his words.
 pture. This is a verball argument; this is to shrinke quite from the question. Is any man so mad as to say, that all the words are recorded in Scripture, which our Savior spake? Or will any wise man inferre, that all the doctrines which he taught, are not written; because all the words, which he spake, are not recorded? Let him be recorded for an asse that argueth so. This *Irenaeus* saith of *Polycarpus* u. *Polycarpus* spake all things consonant with the Scripture. Any truth is not dissonant from the Scriptures, as that *Malone* is a *lesuite*; but this is not consonant with the Scriptures: onely those things are called *συμφωνῶν*, which are the same, or are spoken of the same things: as *Thucydides*, & *Diodorus Siculus* are said *συμφωνῶν*, to bee consonant, because both have written the same of the same, namely of the *Peloponnesian* waire. The things then which *Polycarpus* spake, being consonant with the Scriptures, could not be any unwritten Traditions, which are plainly dissonant to the Scriptures; & either crosse the truth, or the perfection of them. The occasion why *Irenaeus* alledged the words of *Polycarpus* was, because both he & *Florinus* the heretick (against whom he disputed) had heard the doctrine which *Polycarpus* delivered, which was consonant with the Scriptures: & not because the heresie, which *Florinus* held (that God created evill natures) could not be convinced by Scripture. [* *Iustin Martyr* likewise layeth down many unwritten Traditions delivered by our Saviours unto his Disciples, when he appeared unto them upon the day of his resurrection.] Reply pag. 109.
 These things, saith he, *Christ* delivered unto his Disciples. * *Iust. Martyr* Apolog. 2.
 And he sheweth what those things were. That the Christians must meete together to sanctifie the Lords daye. This is a point delivered unto us in the = Scrip- = AA. 10. 7.
 ture. That the ministerie of the word must goe before 1. Cor. 16. 2.
 the administration of the Sacrament. This is likewise taught

3 Ad. 2. 41. taught us in the 7 Scriptures. *That the Communion must be given unto none, unlesse that they have beene baptised.* The same hath sufficient warrant in the 2 Scriptures. All the rest, of which hee writeth, are either doctrinall points written, or rituall points unwritten, which belong not to this present Controversie.

Repl. pag. 120 [But what say you to the Apostles, S. Iohn, and S. Paul? S. Iohn would not commit all * To paper and inke. And S. Paul gave unwritten commandements to the Corinthians, * praying them because th. y kept such precepts as hee delivered unto them. And againe, * I received of the Lord that which I delivered unto you. And againe, * The rest will I set in order when I come.]

* 1. epist. v. c. 12.
* 1. Cor. 11. 2.
* v. c. 12.

II. What a Sr Iohn is this to commit such an Argument unto *paper and inke*? There must be unwritten Traditions, because S. Iohn would not commit all to *paper and inke*. Who ever held that all written doctrines were contained in the 2^d. Epistle of S. Iohn? I hope there were more Apostles then S. Iohn: and Apostles that wrote more then S. Iohn. It were a ridiculous thing in mee if I should argue thus; No Iesuite ever had any will to handle the *Question of Freewill*, because this Iesuite had no will unto it. What then may wee thinke of this *William Summers* for his wise argument concerning S. Iohn. S. Paul handleth two things in that Chapter; *Prayer*, and the *Eucharist*. And unto those, some things are accidentall, as time, place, gesture, vesture, as to pray with *faces covered*, or *uncovered*: and some things are essentiall, as the matter, and forme of those duties. The first of these belong not to this Controversie, and therefore the Iesuite shrinketh from the Question, in alledgeing these Fathers, * *Epiphanius*, * *Basil*, * *Chrysostome*, and * *Theophilact*; who treat not of doctrinall, and essentiall things: but of things rituall, and accidentall. *Epiphanius* first writeth of those things, which the Church holdeth as points of faith, & concerning these we have spoken;

* Epiph. haer. 61.
* Basil. de Sp. Sanct. l. 1. c. 39.
* Chrysost. in 2. Cor. 11.
* Theoph. in 1. Cor. 11.

ecclesiasticall rites, he then he proceedeth on to reckon up sundry
 ecclesiasticall rites, or Institutions, as *Monks, Exorcists, fa-*
sting dayes, holy dayes, and the like; concerning which hee
 saith a. *All these cannot be taken out of the Scripture.* *Basil* ¹ *Epiph: ibid*
 drift in that Booke (if hee bee the Author of it) is to de-
 fend a forme of words, or of Syllables used by the Church,
 as whether it were better to say, *Glory be to the Fa-*
ther, and to the Sonne, with the Holy Ghost; or *Glory*
be to the Father, and to the Sonne, in the Holy Ghost. His
 whole disputation is about the Syllable *cum*; and that
 this forme of words may be admitted he proveth, because
 many other things, as formes of words, and rituall Tradi-
 tions, are admitted, although they be not written. *Theo-*
phylact saith, *It is manifest that the Apostles have not deli-*
vered all things in writing. And *Chrysostome* saith, *They deli-*
vered many things without writing. But withall he sheweth
 what those things were. ^b *Of other things of no great mo-*
ment, Salmeron calleth them, *minutiora, diminutive*
things; these are his words. ^c *It was not meete, that*
these diminutive things, which are ornaments for divine wor-
ship, and in time were either to be increased, or dimini-
shed, or altered to the better, should be layde downe in
writing. The word *διατάξαι*, which the Apostle ^d
 useth, importeth the same, being commonly used (as
 here, so in other * places) when Ecclesiasticall orders
 are spoken of, and not in relation unto divine doctrines.
 The essentiall things, which appertain unto these
 two divine duties, they may be written, [*Although*
this be S. Pauls first Epistle to the Corinthians.] either by
 other Pen-men of Scripture; (as diverse Sermons of the
 Apostles are penned by S. *Luke*) or by himselfe, in
 other of his Epistles; or else in the same in which hee
 writeth that which he ^e *delivered*, even all the essentiall
 things belonging unto the Sacrament of the Supper of
 the Lord.

[Eusebius relates of Egesippus, that * he wrote five bookes * Euseb. l. 4. c. 3.]

of such unwritten Traditions, as the Apostles left unto the Church.]

ἡ δὲ τῶν πέντε βιβλίων τῶν ἀποστόλων ἐκ τῆς αὐτῆς ἐκείνου, &c. Euseb., ibidem.

8 Euseb. l. 1. c. 12
l. 3. c. 12

8 Hegesippus vicinus Apostolorum temporum, omnes à passione Domini, usq; ad suam ætatem, Ecclesiasticorum actuum texens historias, multaq; ad utilitatem legentium pertinentia, hinc inde congregans, quinque libros composuit, Hieronymus in Catalogo Reply pag. 120
* Euseb. l. 3. c. 30

ἡ δὲ τῶν πέντε βιβλίων τῶν ἀποστόλων ἐκ τῆς αὐτῆς ἐκείνου, &c. Euseb., ibidem.

12. These are the words of Eusebius. & In five bookes he wrote an infallible deliverie of the Apostles preaching. The bookes are not extant to see what they containe: but they seeme to be a divine history, rather historicall then dogmatical, by Eusebius his citing the alwayes in point of history; and by this testimony which S. Hierome giveth of them. *Hegesippus who lived neare to the Apostles times, knitting together all the stories of the Acts of the Church from the passion of our Lord, untill his owne dayes, and gathering together in one many things profitable to be read, he composed five bookes of them.* Eusebius saith not, that they contained unwritten Traditions; there is neither the word Traditions, nor unwritten in his words: but an *Infallible Tradition*, (or deliverie) of the Apostles preaching. And if an infallible deliverie of the Apostles preaching must needs be of unwritten Traditions, then the *Acts of the Apostles* (penned by S. Luke) is of unwritten Traditions, because it is an infallible delivery of the Apostles preaching. *A strong lye it is, that unwritten Traditions are strongly confirmed by Eusebius, either in that, or in the next testimony alledged by the Iesuite. [S. Ignatius was accustomed * so exhort all men to adhere unto apostolical Traditions, the which saith Eusebius, this Fashev affirmed, that for more assurance, he had left them in writing.]* This testimony is most grossely corrupted by the Iesuit. Eusebius relateth it in these words. Ignatius exhorted to hold fast *The Tradition of the Apostles, which for more assurance he thought fit to bee practised, (or expressed in practise) even as hee testified by writing.* Heere is no mention of Traditions, but onely of the Tradition of the Apostles; and the doctrine delivered in Scripture is their Tradition. Heere is not a word of writing unwritten Traditions, as if Ignatius had written a booke of them, (which is a dream of this Ignatian brat) but that Ignatius testified by writing, *that*

that hee thought it necessary, that the Tradition of the Apostles (that is, their doctrine) should be expressed in practise. So the word *διατυνῶσαι* is taken for expressing by action, not by writing. As Ignatius did, so doe we exhort men by word of mouth to hold fast the Tradition, or the doctrine of the Apostles; and likewise by writing testifie the same unto them, that for more assurance they expresse the same in life, and conversation. Thus have we runne one course of the wilde-goose chase, following this Gaggler thorough the Scriptures, and the Fathers; and finde this for truth, that Christ, and his Apostles, taught no unwritten Traditions. If they did so, what is this to the purpose? unlesse the Iesuite can proove, that the unwritten Traditions of the Romane Church are the same which Christ and his Apostles delivered. They pretend that they are so: so they doe in their miracles, which are but coozening, and juggling trickes of *Leiger de maine*: so they doe in their reliques, which are but grand impostures, as the *Angell Gabriels feathers*, our *Ladies smocke*, *S. Peters chayne*, and the like: these I beleieve are as true reliques from them, as their Traditions are the same which Christ and his Apostles taught. And as they are, so is their authoritie, which is the subject of his next Section; wherein wee are to examine

SECT. III.

*Whether unwritten Traditions are of equall
authoritie with the written word.*

1. **N**One but a *Non ens* would say, that a *Non ens* can be of equall authority with the written word, when as *Bellarmino* confesseth, that
a All Traditions are not of equall authority among themselves: but without any distinction whatsoever, this *Iesuite* would have them all to be of the same authority among themselves, and of the same authority with the written word; and the truth is, they are no more worthy to be compared with the written word, then *b chaffe with wheat*, then *drosse with silver*. The *Iesuite* hath already granted this, ** That the rites and ordinances of the Church are grounded only upon humane right*, and now he contradicteth the same, that they are of *divine right*, given *equall with the written word*; and for this opinion he boasteth of [*Plaine Scripture, and the uniforme consent of ancient Fathers.*]

It is no new thing to heare the enemies of the truth clayming the Scripture and the Fathers to be theirs; after the same manner the Heretickes boasted, that *d The Fathers, and the Apostles held, & taught the same things which they said*. First let us heare his plaine Scripture, [** Therefore brethren stand fast, and hold the Traditions which you have beene taught, whether by word, or by our Epistle.*] This Text is no lesse then ten times alledged by him, and once for all I returne this Answer to it. Those Traditions are written, and not unwritten Doctrines. *S. Paul* declareth his continuall practise, *e Hee wisnesed both to small and great* (and therefore to the *Thessalonians*) *none other things then*

*a Bellarm. de
verbo Dei l. 4.
c. 2.*

*b Jer. 23. 28.
c If. 1. 22.
* pag. 116.*

Reply p. 130.

*d The Fathers
of the Church
have taught the
same things which
they said. Enfe.
l. 5. hist. c. 27.
Reply pag. 121.
* 1. Thes. 2. 15.
e Act. 26. 22.*

then those, which Moses and the Prophets did say. His doctrine delivered at Thessalonica was taken ^e out of the Scriptures. And suppose it was not written in the Olde Testament, yet it might be written in the New, by himselfe, or by some other of the Apostles. What he taught the Philippians by word of mouth, the ^g same things he wrote afterwards unto them in his Epistle. And unto the Thessalonians he wrote those things, ^h which he first told them: and ⁱ which he first commanded them. The word *eire*, used by the Apostle, signifieth as well both, as whether; and it is not onely disjunctive, but very ^k oft conjunctive. By which the meaning of the Apostle is declared to be this: *Hold fast the Traditions, (or the doctrines) which have beene taught you both by word of mouth, & by Epistle.* The matter taught was the same, although the manner of teaching was different, both by word of mouth, and by Epistle. S. Ambrose expoundeth it thus, ^l He admonisheth them to stand & to persevere in the Tradition of the Gospell. And Gretzer, your Great Sire, defending Bellarmine, defendeth this interpretation, that it might be the same doctrine which S. Paul delivered by word of mouth, and by Epistle, and giveth this instance for it: ^m Even as it was the same faith, which was formerly confirmed by Circumcision and the Passover, which is now confirmed by Baptisme, and the Lords Supper. It is most manifest by the precedent words, that the Apostle speaketh of such Traditions, as helpe to keepe out ⁿ The man of sinne, the sonne of perdition. It cannot then be that he should speake of unwritten Traditions, because Popish Traditions are the onely key to let him in.

2. To prove the *unifirme consent* of the Fathers, he first alledgeth S. Chrysostome. [* By this saying of S. Paul, it is manifest, saith S. Chrysostome, that the Apostles did not deliver all things by their Epistle, but that they delivered many things without Writing, which are as worthy to be beleevd as those things which they left written.] We yeeld unto this.

Act. 17, 2.

Philip. 3. 1.

2. Thess. 2. 5.

2. Thess. 3. 10.

1. Cor. 13. 13

Coloss. 1. 20.

Rom. 14. 8.

In Traditione Evangelij, standum ac perseverandum monet. Ambros. in 2. Thess.

Sicut eadem fides quæ confirmata olim fuit per Circumcisionem & Pascha, quæ nunc confirmatur per Baptismum & Coenam. Gretz. defens. Bellarm. l. 4. c. 5.

2. Thess. 2. 3.

Repl. pag. 113.

Chrysost. in 3. Thess.

this, that the *Apostles have not delivered all things by writing.* And I will graunt more unto the *Iesuite*, that the *Apostles have not delivered all things by Epistle*, or by word of mouth, which are, and may be observed in the Church, as all the rites and ceremonies of it, and those are the things, of which *S. Chrysostome* speaketh, of things *indifferent.* Concerning *necessary* things, writing upon the same Chapter, these are his words. *o All things are cleare and true, which are in the holy Scriptures, all necessary things are manifest.* But that those things which are not necessary, and are delivered without writing, should be as *Worthy of faith, as those things which are written*; this is one of his many hyperbolicall speeches; it is rather a flourish of his Rhetoricke, then a truth in Divinity.

ο πάντα καθα
ρα καὶ ἀλη
θινὰ πάντα
καὶ ἀπο
δείκνυνται
ἐν τοῖς
ῥησιν.
Chrysost. hom. 3
in 2. Thes. 2.

Reply.

* Basil. de Spi-
rit Sancto, c. 29.

[*S. Basil saith, * I hold it to be an Apostolicall doctrine, that we adhere unto unwritten Traditions, in proofe whereof he alledgeth Scripture.*]

The Author is suspected, but I passe by that for the present. I hold with the Author, that it is fit to yeeld unto such *unwritten Traditions* as he writeth of; and those are onely *rituall*, and not *doctrinall*. Unto these we doe yeeld, not as unto the word of God, which is of divine power, and abideth for ever; but as to the Lawes of men, which are of humane right, and mutable according unto time & place. And in proofe of the lawfull use of those, we oft cite Scripture, as that Author doth.

* That of Epi-
phan. is answ-
ered Sect. 24. Di-
vis. 10. lit. 2
Reply pag. 121
* Hieron. Dial.
cont. Lucifer.
c. 41

In the next place he alledgeth * *S. Hierome.* [** Although, saith he, there were no authority of Scripture at all for this, yet the consent of all the world herein would beare the force of a precept. For many other things, which are observed in the Churches by Tradition, have obtained the authoritie of the written Law.*]

If *S. Hierome* himselfe had said this, yet we might appeale from him, as *S. Augustine* did, who being pressed by him with humane authority, said, *I flye to Paul himselfe.* How much more may we justly doe the same, when these

* Ad ipsam
confugio. Aug.
Epist. 19.

these are not the words of *S. Hierome* himselfe, but of the *Luciferian Hereticks*, against whom he disputed by way of dialogue. Is this the *unifirme consent of the Fathers*? Is not this to *shake hands with Hereticks*? This is no faire dealing; either you are wilfully ignorant, or you grossely corrupt *S. Hierome*. You tooke it at the second hand, or wanted sleepe when you read the place. But will you heare *S. Hierome* himselfe speaking like himselfe, concerning a certaine Tradition which had no warrant in the Scripture. ¶ *This is as easily rejected, as affirmed, because it hath no authority out of the Scriptures.* And if one Tradition may be rejected because of this reason onely; *It hath no authority out of the Scriptures*: then by the same reason all your Traditions may be rejected, unlesse you can bring authority for them out of the written word. So farre was *S. Hierome* from beleiving unwritten Traditions to be of equall authority with the written word, that he accounted that to have no authority which wanted the authority of the written word. And in an other place he beate downe unto the ground all unwritten Traditions by these words: *Many other things, which of their owne accord they invent and finde out, as if it were by Apostolicall Tradition, without any testimony, or authority of the written word, all those things the sword of Gods mouth striketh thorough.* And a little after he sheweth what such things are, *set dayes of fasting, night-watchings, bodily labours, sleeping on the ground, & the like,* these are things of great esteeme among our adversaries, grounded upon Tradition, without any warrant of Scripture, and such things are *strucke thorough by the sword of God.*

In the last place *Dionysius* is brought in affirming [** That the apostles delivered the most high & divine mysteries, partly by their written, & partly by their unwritten institutions.*] *Hier. cap. 1.*

The Author is suspected, & not without just cause. The *Severian* Hereticks were the first that objected them in a disputatiō betwixt thē & the Catholicks in the yeare 532

The

¶ Hoc, quia ex Scripturis non habet auctoritatem, eadem facilitate contemnitur, quā probatur. Hieron. in Math. c. 23.

¶ Alia, quæ absq; auctoritate & testimonijs scripturarum, quasi Traditione Apostolicâ sponte reperiunt, atq; confingunt, percutit gladius Dei. Hieron. in Hag. c. 1. Reply pag. 121 * Dionys. Areopag. Eccles. Hier. cap. 1.

¶ Illa testimonia quæ vos Dionysij Arcopagite dicitis, unde potestis ostendere vera esse, sicut suspicamini? si enim ejuserant, non potuissent late-
re beatum Cy-
rillum: nec Cy-
rillum solum, sed si Athana-
sius pro certo scisset ejus fuisse, illa allegaret contra Arianos in Concilio Nicæno in ista questione de consubstantiali Trinitate. Si autem nullus ex antiquis recordatus est ea, unde nunc potestis ostendere, quia illius sunt? Baronius Anno 532. S. 39
Bellarm. de confirmat. l. 2. c. 7.

¶ Cap. 1.

¶ 2. Cor. 13. 4.

¶ Nihil (anum dicunt) delirant; dicant nobis, quæ sit invisibilium

nature, enarrent numerum Angelorum, & ordinem Archangelorum, demonstrent Thronorum Sacramenta, & doceant diversitates Dominationum Principatumum, atque virtutum. Item l. 2. c. 34. Reply pag. 121.

The Catholickes made this Answer: ¶ *Those testimonies of Dionysius the Areopagite, which you say are his, how can you shew them to be his, as you thinke? For if they had beene his, blessed Cyrill could not be ignorant of them: and not onely Cyrill, but Athanasius would have alledged them against the Arians in the Conncell of Nice, in the Question of the consubstantiall Trinity, if he had certainly knowne that they were his. And if none of the Ancient made mention of them, how can you now shew them to be his?* This I have taken out of Baronius. Bellarmine confesseth, many doubt of this booke. Erasmus, and Cajetan (writing upon the 17. Chapter of the Acts of the Apostles) deny it to be his. Eusebius and Hierome (who were very carefull to finde out all the writings of the Ancient) write not a word of it. It ill became that Author to call *Timothie his sonne*. He handleth the order of the Angels, and of the heavenly Powers, a thing which *S. Paul* could not utter. Irenæus giveth this censure on such as write of such things. ¶ *It is not sound which they say, they are no better then madde, can they tell us the nature of invisible things, can they set forth the number of the Angels, and of the Archangels, can they demonstrate the mysteries of the Thrones, and teach the diversities of the Dominations, Principalities, and Powers?* He writeth of Temples, Altars, Quires, Monkes, and the like; such things were not in Dionysius his dayes. Our Adversaries reject many things in this booke; and we reject this testimony as false, which the Iesuite calleth his *irrefragable confirmation*.

3. And now not being able to prove any thing for the authoritie of unwritten Traditions out of the Fathers, he would perswade the Reader, [That his more learned Adversaries (then himselfe he meaneth) as Reinolds, Whitaker, Fulke, and Kemnitius have censured some, and have as-

knowledge

knowned others of the Fathers to be great Patrons of Traditions, as Basil, Epiphanius, Chrysostome, Dionysius, Ignatius, Clement, Origen, &c.] It would be tedious to examine all those apart, and to shew their opinions concerning Traditions in this place; onely for the present take this generall answer.

1. For censuring of the Fathers, some of them have deserved it, in holding false and frivolous Traditions, so that our writers have justly censured Epiphanius for his foolish delighting in uncertaine genealogies; Origen for his fiction, that ^a Christ had diverse aspects, oft changing his visage, which made the Jewes desire of Judas a signe to know thereby which was he. And concerning Iustine Martyr, Irenaeus, Epiphanius, and others, Bellarmin saith, ^a I see not how they can be defended from errors. S. Augustine teacheth us, that ^b It is lawfull to reject some things in the writings of the Fathers. The giving of the Eucharist unto children, and the deferring of the Baptisme of Children untill Easter, is censured and rejected on both sides; and yet these, and many such things were defended by some of the Fathers.

2. We confesse, that the Fathers are Patrons of Traditions, of such Traditions as we allowed in the ^a stating of the Question, and not of Popish Traditions; for all our Writers have disputed by the testimonies of the Fathers against unwritten doctrinall Traditions, learned Whisaker shall answer for himselfe, and for all the rest; ^c Wee confesse that the Fathers defended Traditions, but they were such Traditions, as we defend: But whereas you say, that the Fathers did not oppugne Traditions, it is false. What now may we thinke of the Iesuite, who falsely chargeth both the Fathers, and our Writers? He verifieth the saying, *The Monke of all men, and the Iesuite above all Monkes, is most impudent.* This babbling prater, or prating babler may bragge that [He hath the consistorie of Antiquitie,] and that we are [The babbling upstarts.] Wee cannot tame his tongue

^a Origen in Mat. tract. 35.

^b Non video quomodo ab errore possimus defendere. Bellarm. de Beatit. sancti. l. 1. c. 8.

^c Liceat ali- quid in eorum scriptis rejicere August. epist. 111.

^a Sect. 1. Divis.

4. Concedimus defensas esse Traditiones à Patribus, sed eo modo quod dicitur. quod ait. Patres non oppugnant, illud saltem est. Whisaker contra. 1. de verbo Dei non scripto, q. 6. c. 17.

* Hilary. de
Tribut. 1. 3.

tongue from rayling; for as he observeth out of S. Hilary,
* *Desperation bringeth alwayes with it selfe an unbridled
boldnesse; and professed impietie leape beyond the bounds of
all shame.* This is true of him, although S. Hilary hath no
such words in that booke. He deserveth the whetstone
for his impudent lying, and the cucking-stoole for his
shamelesse scoulding.

And for his excusing of the most reverend Primate to
those of his owne side, and to the outlandish Doctors, hee
hath more need to excuse himselfe.

* Scriptura suf-
ficienter conti-
net doctrinam
necessariam vi-
atori. Scotus in
prolog. in 1.
sentent. q. 2.

* Sacra Scrip-
tura est regula
fidei, cui nec
addere, nec sub-
trahere licet.
Aquinas, 2^a 2^a
q. 1. ar. 9.

* Loquitur De-
us in Scripturis,
& ita copiose
quod non o-
porteret Deum
iterum loqui
nobis aliquod
necessarium,
cum ibi omnia
habeantur.

Anton. part. 1

3. tit. 12. c. 3.

* Ioh. 1. 5.

Reply pag. 113.

123.

* 3. Sam. 1. 21.

* Psal. 133. 9.

1. To those of his owne side, who stand for the perfecti-
on, sufficiency, and prerogative of the sacred Scripture.

* *The Scripture, saith Scotus, sufficiently containeth the do-
ctrine necessary for him that is in his travell.* * *The holy Scri-
pture, saith Aquinas, is the rule of faith, to which we must not
adde, and from which we must not substract.* * *God speaketh
in the Scripture, saith Antoninus, and speaketh so copiously,
that he need not speake againe unto us any thing that is ne-
cessary, seeing all such things are in the Scriptures.* Thus God
hath made the light to shine in darkenes. And how can the
Iesuite reconcile himselfe unto these men, who denyeth
that which they affirme?

2. To all the outlandish Doctors, who preferreth himselfe,
& all his Countreymen, before all other writers of what
Countrey soever. [*That they are partakers of that benigne
and blessed influence, which it pleaseth the heavens to distill
into the Irish disposition.*] This is good Divinity, *The hea-
vens distill this influence of grace.* The outlandish Doctors
are beholding unto him for his good opinion of them, in
that Ireland, or the Irish disposition is made partaker of
this influence before all other Countreies, and Countrey-
men whatsoever. This is to make all other places and per-
sons like *The mountaines of Gilboa, upon which there fal-
leth neither dew nor raine:* And only Ireland to be like the
hill of Harmon, the dew whereof watereth other hills. And
how shall we excuse him in these things?

1 Be pleased to remember, that he left his native soyle, and went over seas to write this booke, by means whereof he left his wits behinde him; and deprived himselfe of this *blessed influence*; if he had remained at home, he might perhaps have received some of this *benigne influence* which *it pleaseth the heavens to distill upon his native Climate*.

2. That those of his owne side speake of the sufficiency of Scripture in *things necessary*, in doctrines of salvation: but he denyeth the sufficiency of Scripture in *richall points*, which are the Traditions which he defendeth; this will appeare in the examining of his next Section, which is

SECT. IIII.

Of the nature, and quality of unwritten Traditions.

2.



He subject of this, and of the former Section, is the same; and therefore I will answer the *Iesuite*, as *S. Augustine* did *Julian* upon the like occasion, *a Thou replyest those things which are already confuted*. We *a* have answered the argument

drawne from the infallibility & authority of the Church; & yet here againe the *Iesuite* reneweth it. [*The Catholicke Church cannot erre, and therefore whatsoever she delivereth as a point of faith, or an interpretation of any obscure passage of Scripture, we must beleieve it as sure, as that S. Iohns Gospel is Scripture.*] Sir, you reckon without your Hoaste, for the Catholicke Church never taught unwritten Traditions. And according to your own sayings, and tenents, unwritten Traditions were of no authority for the first 300. yeares; for if it be the Catholicke Church. that must give

^a Replicas quæ
superiore dis-
putatione con-
sumpta sunt.
*August. cont.
Julian. l. 4. c. 18*
^a Sect. 2. D. 1.
Reply p. 124.

give authority to an unwritten Tradition, and if the iudgement of the Catholicke Church could not then be heard but in a generall Councell: and if there were no generall Councell untill about 300. yeares after Christ; what *nature, or quality, what credit, or authority* had unwritten Traditions untill that time? Traditions likewise which are particular, not observed by the Catholicke Church, but onely in some Churches, (which by your doctrine are parcels of the unwritten words) must needs want their authoritie, because they are not delivered by the judgement of the Catholicke Church. Neither is any Church on earth so infallible, as that it cannot erre in *delivery of a Tradition, or exposition of an obscure passage of Scripture*. The Church, which hee meaneth, hath erred in many foolish, and ridiculous expositions. What shall we thinke of that exposition, (which is so famous among the Franciscans)

Ab ortu solis, id est, de civitate Assisij in Oriente posita: ascendit Angelus, id est, Franciscus, puritate & sanctitate Angelis consimilis: cum signo Dei vivi, id est, cum stigmatibus Iesu Christi: Conformat: Franciscus. Dicta Christi, five Dei, non vera sunt casualiter, eo quod eisdem testificatur Ecclesia

upon this text? *Revel. 7. 2. From the East, that is, from the city Assisium which is in the East: the Angell ascended, that is, Francis like unto the Angels in purity, and sanctitie: with the Scale of the living God, that is, with the wounds of Iesus Christ.* Is this exposition as true as *S. Iohns Gospell*? Besides the testimonie of the Church, I have diverse arguments to perswade me that *S. Iohns Gospell is canonicall*, the testimony of the Church is but one argument, and such an one, as may sometime deceive a man; and therefore though the exposition be true, yet how can I be as sure that it is true, as I am that *S. Iohns Gospell is canonicall*? I like better of that saying of *Marcellinus*; *The words of Christ, or of God, are not therefore made true, because the Catholicke Church by a true testimony giveth her testimony unto them; but the testimony of the Church is therefore true, when shee speaketh the true words of Christ, because of the truth of Christs words.*

Catholica vero testimonio: sed testimonium Ecclesie causaliter verum est, dum dicit dicta Christi vera, propter veritatem dictorum Christi. *Marfil. Defensor: pacis part. 2. cap. 19.*

[And

[And as S. Augustine said, * That hee beleeveth the Gospell by the authority of the Church, so are we to beleeveth the Traditions, which the Church propoundeth unto us as the word of God.]

Reply pag. 119.
* Augustin cont.
epist. fundam.
ment. c. 50.

2. I with our Adversary to consider two things, which make the meaning of S. Augustine most evident.

1. That S. Augustine speaketh of the primitive Church, & S. Augustine, saith Gerson, in that place maketh the Church for the primitive congregation of the faithfull, who did see, heare, and were witness of Christ. What is this to the now Roman Church? Have you the same power, and authority, which that Church had? Your own Driedo telleth you no. * The primitive church, by reason of the colledge of the apostles, was of greater grace, and of greater authority, then the Church which now is. If the Jesuite speake of the Traditions delivered by that Church, we refuse them not; let him prove this, or that, to be a Tradition delivered by the Apostles, and we will beleeveth it: but if he speake of the now Roman Church, his argument is of no force; and as S. Augustine beleeveth not the Gospell by the authority of that Church, so wee will not beleeveth the Traditions taught by her.

† Augustinus
ibidem Ecclesi-
am sumit pro
primitivâ con-
gregatione fi-
delium, qui
Christum viden-
t, audierunt,
& sui testes su-
erunt. Gerson de
vitâ spirit. lect.
2^a.

2. That this was the occasion, why he alledged the authority of the Church. S. Augustine had bene for nine yeares a Manichee, and now having to deale with the Manichees to convert them, hee propoundeth unto them the authoritie of the Church to move them, even as in the time of his heresie it moved him. This he speaketh of the time past, I had not beleeveth the Gospell, if the authority of the Church had not moved me. But afterward being converted, and made a Bishop, he maketh a better confession, saying; † Now I began to beleeveth, that thou wouldst not have given so excellent authoritie unto the Scripture it selfe over the whole world but that by it thou wouldst be beleeveth, and by it thou wouldst be sought.

† Ecclesia pri-
mitiva propter
collegium A-
postolorum,
majoris erat
gratiæ, majori-
sque authori-
tatis, quam Ec-
clesia quæ nunc
est. Driedo de
dogma l. 1. c. 4.
† Iam credere
corperam nul-
lo modo te fu-
isse tributurum
tam excellen-
tem illi scriptu-
ræ per omnes
jam terras au-
thoritatem, nisi
per ipsam tibi
credi, & per ip-
sam te quæri
volumes Aug.
confess. l. 1. c. 3.

This is all that can be gathered out of S. Augustine, that
the

¶ Se Carthagi-
ne motum esse
disputatione
cujusdam Elpi-
dij, cui Mani-
chæi imbecillâ
responsione re-
sponderint. Au-
gust. confess. l.

5. c. 11.

1. Pet. 3. 1.

Math. 23. 21.

the Church is a good *moive* to perswade men {to beleev
the word of God: and not, that it is such a *Doctor* that can
give such lawes, as shalbe equall with the word of God.
S. Augustine confesseth that he had an other *moive* to per-
swade him to beleev, besides the authoritie of the
Church; *g Being at Carthage he was moved to beleev by the*
disputation of one Elpidius, whose arguments the Manichees
were not able to answer. But every mover is not a *Law-gi-*
ver. *h The honest conversation of the wise may move the hus-*
band to beleev; must he therefore beleev whatsoever the
shall say? I may aswell inferre thus; the testimonie of the
Iewes moveth us to beleev the old Testament, therefore
we must beleev their *Cabbala*, their *Musoreth*, and all
their unwritten Traditions. We are willing to *give unto*
Cesar the things which are Cesars, and unto God *the things*
which are Gods; and therefore wee give unto the Church
the ministry to allure us, and to move us, to beleev the
word of God: and to the Scripture the dignity, and autho-
rity, to be the onely word of God.

Reply pag. 124

[*If the Church were bound not onely to preserve the sa-
cred writings, but also to deliver the forme of wholesome do-
ctrine contained in them: Why should she not be likewise bound
to preserve the sacred Traditions, and to deliver the forme of
wholesome doctrine in them contained? And why should not we
receive them upon her credit?*]

3. If unwritten Traditions had beene committed to
her trust, there is no doubt but that she ought to preserve
them, and to deliver them as shee received them; to *keepe*
nothing backe, but to deliver the *whole counsell of God*, and
to teach the *forme of wholesome doctrine*, whether written,
or unwritten: but unwritten Traditions are no wholesome
doctrine, they are part of that *poysunous potion*, that be-
witching doctrine, which is in the *golden cup* of that glo-
rious Religion for outward shew, of the *Scarlet coloured*
beast of Rome. And though it were true, that the Church
received unwritten Traditions, and that she is bound to
teach

teach them ; yet how can I be assured that this, or that, is a true Tradition, as sure as I am of any written article of my faith ? That Christ dyed, I beleive because the Scripture saith it : that this is a Tradition, you beleive it, because a Father, the Fathers, or the Church saith it. Can a man beleive that testimony which may be false, as sure as he beleiveth that, *eni non potest subesse falsum* ? No humane testimony can beget that *πλεροφoρiα*, or full assurance, which a divine Testimony doth. ^k Wee regard ^h *u' rai iē ai- Sep'tu' a' u' i' q' u' p' r' i' a' i' a' l' & c. Clemens Alex. Strom. 1. 7. 2. Pet. 1. 19.* not an humane testimonie, let us confirme the question by the Word of GOD, which is the surest demonstration, yea the onely demonstration, saith Clemens of Alexandria. It is ^l more sure then the testimonie of men, and of Angels.

[Epiphanius layeth downe these for the limites and bounds of our faith, * Apostolicall Traditions, and the holy Scriptures, and the succession of doctrine, by which Gods truth is fortified on every side, that no man should be deceived with fabulous novelties.] ^{Reply pag. 125} ^{Epiph. hær. 55.}

4. None of the Ancient were more deceived with fabulous Novelties, then Epiphanius, especially in Genealogies; into which, it is probable, he was misledde thorough his over-much love of historicall Traditions. He taketh upon him to tell who was * Melchizedecks Father and Mother; and who were the wives of * Cain, Seth, and Noah. These were some of his fabulous Novelties grounded upon Tradition, without any authority of Scripture; for which he deserveth to be censured. We are willing rather to cover, then to discover the nakednesse of this Father, and therefore favourably interpret his words, that *The Traditions of the Apostles*, that is, their preaching; and *The succession of true doctrine*, both which are the same with the Scriptures, are the limites of the Church, and the boundes of our faith. This is consonant with the doctrine of other Fathers. ^m The Scripture, sayth Chrysostome, is an adamantine wall

* Heracles and
Astaroth.
* Sanuc.
Asura.
Barthenok.

* Scriptura est
murus ad-
mantinus ci-
umvallens Ro-
desiam. Chry-
sost. l. 4. de Sa-
cordot.

* Ecclesia non egressa est de finibus suis, id est, de Scripturis sanctis. Hieron. *enviourning the Church. The Church, saith Hierome, is not gone out of her bounds, that is, out of the holy Scriptures.*

[Irenaeus telleth us first, that * Heretickes cannot possibly be convinced by onely Scripture.]

5. I tell you, that you belye this Father, this is all that hee saith ; When Heretickes are convinced by the Scriptures, they beginne to accuse the Scriptures. Heresie hath alwayes an obstinacie joyned with it ; this obstinacie, and not the insufficiencie of Scripture, made the Heretickes not submit unto it. S. Steven convinced the Jewes by the Scriptures ; and so did S. Paul the Athenians ; yet malice made the Jewes to ° Gnaw with their teeth at the one, and obstinacie caused the Athenians to payle upon the other. The Scripture is sufficient to convince the whole rabblement of Jesuites, although they doe (as those Heretickes did) accuse it of insufficiencie, when as they are convicted by it. If the Scripture be not sufficient to convince Heretickes, because they raile upon it ; by the same reason they cannot be convinced by Tradition, for Irenaeus sheweth that they did * likewise oppose Tradition. And that they would neither yeeld to Tradition, nor to Scripture. Irenaeus had a better opinion of Scripture, then the Romanists have, he spent three Bookes in his arguments taken from Scripture against the Heretickes, and not three Chapters in his arguments taken from Tradition ; Erasmus therefore well observeth it : 4 That Irenaeus fought against the roote of Heretickes onely with the strength of Scripture. [Afterwards reckoning up the Bishoppes of Rome, from S. Peter to Eleutherius, who sate in his time, thereby to shewe that there was in the Church a continuall, and orderly succession of Bishoppes, by whome divine and Apostolicall Traditions were truly preserved.] There was, doeth not proove that there is. Rome was once ° famous for her faith ; but now her obsti-

Reply.
* Iren 1.3.c. 2.

* A. 7.34.

* A. 17.18.

* Iren ibidem.

* Solis Scripturarum presidij pugnasse Irenaeum adversus catervam Haereticorum. Erasmus in Epist. ad Triden. Episc. Iren. praefat.

Reply.
* Rom. 1.8.

obsti-

obstinacie, and apostasie (whereof thee was fore-^{Rem. 11. 17.} warned) is manifest, and apparent. I graunt, that from the dayes of S. Peter, untill the time of Eleutherius, or Irenaeus, the Church of Rome preserved Traditions: But not such Traditions as are now observed in that Church: that Church then was as ignorant of these late inventions, as this now Church is wide from those Traditions. [*In his second Chapter hee hath these golden words. (they are in his fourth Chapter.) Seeing that these demonstrations are so great, wee must not seeke for that truth amongst others, which we may easily finde out in the Church.*]

Reply.)

By others he meaneth the Valentinians, the Marcionists, and those Heretickes, against whom he disputeth, amongst these we must not seeke for the truth: Where then? In the Church. Must we not therefore seeke it in the Scriptures? This is to extract drosse out of Irenaeus his gold. Is the Church without Scripture? And if we finde truth in the Church, can we not therefore finde it in the Scripture?

[** Seeing that the Apostles have laid up fully in her, as in a rich store-house, all whatsoever belongeth to the truth.*]

The preaching, and writings of the Apostles, which are the same for substance of doctrine, are the endlesse treasure laide up in the Church, as in a rich store-house. These are [** The things of the Church, which wee must love; this*

Reply.

* Iren. ibidem.

is the Tradition of truth, which wee must lay hold of.]

* Iren. ibidem.

Namely of the truth preached by the Apostles, delivered unto the Church in the Scripture, and preserved in the Church; this kinde of Tradition Irenaeus commendeth; by this kinde of Tradition hee condemned the Heretickes; and this kinde of Tradition is not of unwritten, but of written doctrines, even of such doctrines as were contradicted by those Hereticks, who erred in points of written doctrines. [** What if there were a controversie*

* Iren. ibidem.

in some small point it selfe, must wee not make recourse unto those most auncient Churches, and receive from

them what wee holde to be certaine and undoubted?] Not onely in small , but even in the greatest Controversies wee collect the testimonies of antiquity, wee enquire what the Primitive Church hath taught , even as we doe in this great Controversie of unwritten Traditions; and we finde that the Primitive Church taught as we teach; and therefore we holde it as certaine, and undoubted , that unwritten Traditions are to bee rejected.

* This is answered Sect. 3.
D. 5.

But the last wordes of Irenaus, [* *What if the Apostles had not left us the Scriptures unwritten, should we not then bee obliged to follow the rule of Tradition, delivered by them unto those with Whom they left the Churches in charge?] These, sayth the Iesuite, put us in minde, (of that I dare say, which never came into Irenaus his minde) [That the Apostles delivered some things onely to certaine persons , which they would not have layde open unto all by writing.] This is to corrupt Irenaus, to sophisticate his golden wordes, and to turne them into drosse; there is nothing in Irenaus sounding like unto this : but I see, as the foole thinketh, so the bell ringeth. If the Apostles had not written, then there had beene unwritten doctrines; and now seeing the Apostles have written, must there needes be still unwritten doctrines? Irenaus never knew other doctrine delivered by the rule of Tradition, then is contained in the Scriptures.*

Reply p. 115.
2. Tim. 2. 2.

[*So Paul to Timothy. * Thou therefore my sonne, bee strong in the grace that is in Christ Iesus, and the things that thou hast heard of mee by many witnesses, the same commit thou to faithfull men, who shalbe able to teach others also. Here the Apostle delivered some mysteries unto Timothy, willing him to open them, not to all by writing, but to choyse men, who might teach them by word of mouth unto others.*]

6. To the same purpose did the Hereticks of old alledge
this

this text, and were condemned by the Church for it, as *Terentian* beareth witness. *Timothy* heard *Paul's* doctrine, both by his preaching, and by his writing. The many witnesses of his doctrine were *Moses*, and the *Prophets*, as he testifieth of himselfe, and sundry Interpreters so expound this place. The same doctrine he would have *Timothy* to teach unto faithfull men, not because they were such mysteries as were unfit to be opened unto all by writing, but because they were not fit, being holy things, to be opened by all by speaking, as by the ignorant, and prophane persons; unto such faith the Lord, *What hast thou to doe to take my worde in thy mouth, seeing thou hast to be reformed? Paul* before having shewed, that there is required in a Teacher, both ability to teach, and faithfulness in teaching; and now *Timothy* himselfe being an Over-seer of Gods Church, he therefore exhorteth him to make choyse of such men as were fit for the Ministerie, who were to be teachers of others; and unto these to teach the same doctrine, which he taught him, that so they might be faithfull teachers of others.

[It cannot then be denied, but that many commandements, and holy mysteries are preserved in this store-house of the Church without Writing.] Reply pag. 125.

7. Here the Iesuite equivocateth in the words commandements, and mysteries, as appeareth by the instances, which he alledgeth; of which, some are points of faith, as that the Father is unbegotten: The Sonne is consubstantiall with the Father, &c. which are taught us sufficiently by the Scripture, although they be not written *verbatim* in the Scripture. Some are not points of faith, as The Lenten Fast: The celebrating of Easter day upon a Sunday, &c. And such commandements may be preserved in the Church without writing. And first he beginneth with the point of rebaptization.

[Such is the rebaptizing of those that have beene baptized]

* *August. cont.* tised by Heretickes, as witnesseth *S. Augustine.* * *Although*
Crisost. l. 1. no example heereof is brought out of holy Scriptures, yet
 doe wee follow the truth of the same holy Scriptures in
 this point, whilst wee doe that, which now pleaseth the
 whole Church, which the authoritie of Scriptures doth
 commend.]

1. Cor 10. 2.

¶ *Questions*
hujus obcuri-
tas, prioribus
Ecclesie tem-
porebus ante
schisma Dona-
ti, magnos vi-
ros, & magnā
charitate prae-
ditos, Patres,
Episcopos inter
se compulsi,
salvā pace, dis-
ceptare. *Aug. l.*
1. de Bapt. con-
Donat. c. 7)

8. The doctrine of rebaptizing is a point, which the authority of Scripture doth commend. Many texts of Scripture are alledged for the prooffe of this point in an *Index* in some of your owne *a Bibles.* *S. Augustine* deemed this point rather to be an obscure Question, then a point of faith. *b The obscurity of this Question, in the former times of the Church, even before the Schisme of Donatus, caused great men, and men abundant in charitie, even Fathers, and Bishops, to differ among themselves, the bond of peace not being broken, saith S. Augustine.* Howsoever we distinguish betweene the precept and the practise, betweene the doctrine and example of the doctrine. It is evident, that *S. Augustine* speaketh of the practise or example, *Although no example hereof is brought out of holy Scripture, &c.* And though we finde not the example of this doctrine, whether those have beene rebaptized, who were first baptized by the Heretickes: (as we reade not, whether those that have beene baptized by murderers, and adulterers, have beene baptized againe, or no) yet the precept, or doctrine may be, and is sufficiently declared in many places of Scripture by sound inference, although it be not expressly written, *Those that have beene baptized by Heretickes, shall not be baptized againe.*

The next testimony concerneth the same point; [** The Apostles commanded nothing heereof, yet the custome, which was herein opposed against Cyprian, is so bee beleaved to proceede from their Tradition: even as many things bee which the Church handleth, and are therefore well beleaved to bee commanded of the Apostles, although*

Reply.
 * *Aug. l. 1. de*
Bapt. con. Do-
nat. c. 23.

although they be not written.] And unto it we returne the same aunſwer; that the Apoſtles commaunded nothing hereof in expreſſe words; and that the Scripture doth not afford one example of this point: but it doth not follow, therefore it is an unwritten doctrine. Cyprian was one of the Faſters, and Biſhoppes of the Church, who held, that they were to be rebaptized. S. Auguſtine diſſented from his opinion, and yet both conſented to have this Queſtion determined by the Scriptures. *c* Whence is this Tradition? ſaith Cy- *c* Vnde eſt hæc prian; Is it from the divine authoritie of the Goſpell, or Tradition &c. from the commandement, and Epiſtles of the Apoſtles? Cyprian, Epil. 74. ad Pomp. *d* Bellarmine confeſſeth, that here Cyprian ſpeaketh of *d* Bellarm. l. 4. the Scripture; and ſo doth S. Auguſtine commending de verbo Dei Cyprian, *e* Because he would have recourſe in this unto the *e* 2. fountaine, &c. for that is the beſt courſe. And by this authority drawne out of the fountaine, *f* There is one *f* monet ut ad Lord, one Faith, one Baptiſme, hee conſuteth his opinion. And not onely by one, but *g* Wee prove it by *g* ſonem recur- ſeſtimonies of Scripture heaped together, ſaith S. Augu- ramus, id opti- mum eſt, Aug. ſtine. And in the Chapter alleadged by the Jeſuite, *h* 1.5. de Bapt. *h* thus he writeth. *h* It is contrary to the commandement, *h* 16. *h* that thoſe ſhould bee rebaptized, which returne from the *i* Ephel. 4.5. Heretickes, if they have the Baptiſme of Chriſt; becauſe *i* Adjunctis *i* it is not onely proved, but plainly proved by the teſti- *i* Scripturarum *i* monies of holy Scripture, that many falſe Chriſtians may *i* teſtimonijs o- *i* have the ſame baptiſme with them, although they have not *i* ſtendimus. *i* Aug. l. 6. c. 1. *i* the ſame charitie with the Saints, without which, the holy *k* Contra man- *k* things which they have, cannot proſite them. By this claule, *k* datum eſt, *k* If they have the baptiſme of Chriſt, he excludeth the Bap- *k* quod venien- *k* tiſme of thoſe Heretickes, which did not baptize in *k* tes ab Hæreti- *k* ciſ, ſi jam ab il- *k* lis Baptiſmum

Chriſti acceperint, baptizantur, quia Scripturarum ſanctarum teſtimonijs non ſolum oftenditur, ſed plane offenditur, multos Pſeudo-Chriſtianos, quamvis non habeant eandem charitatem cum ſanctis, ſine quâ nihil proſunt, quæcun- que ſancta habere poterint, Baptiſmum tamen communem habere cum ſanctis, Aug. l. 5. c. 23.

the name of the *Trinity*: but of the rest thus he disputeth. *The Baptisme of CHRIST is not to bee reiterated: but the Baptisme of Heretickes is the Baptisme of CHRIST. The Assumption hee prooveth by this medium; By the testimonies of Scripture it is plainly proved, that they have the same Baptisme with the Saints. Thus S. Augustine determineth this point by the Scriptures.*

Reply.

[*Such is the Fast of Lent.*]

On Mat. 1.

^k Hosius in
confess: Petro-
covenic: 4. de
ceremonijs.

^{*} Hieron epist.
ad Marcel.

¹ Aug. epist. 119.

^m De Arina Ec-
clesiaz, quæ est
domus Dei, in
librorum repe-
ritur plenitudi-
ne divinarum.
Hieron. in E-
pist. 155. ad
Paulam Vrbic-
am.

Reply pag. 116.

^{*} Chrysost
hom. 3. in Phi-

9. Fasting is a Christian duty, needfull for our salvation: such is not the *Fast of Lent*. The ⁱ *Rhemists* doe account it to be a written doctrine, grounded upon Scripture. *Hosius* the *Cardinall* reckoneth it among ^k the Traditions of the Church. The *Jesuite* is of opinion, that it is a Tradition of the Apostles, and for this he citeth *S. Hierome*, saying; [^{*} *Wee faste one Lent by Apostolicall Tradition.*] This he calleth Apostolicall, not because it came from the Apostles, but because it had gained some space of time for the observing of it in the Church; for *S. Augustine* ascribeth the invention of it ^t unto the Church. And though it were an unwritten Tradition comming from the Apostles, yet *S. Hierome* did not thinke it to be a do-
^{Arinall} Tradition; for ^m *The doctrine of the Church, which is the house of God, is found in the fullnesse of the divine bookes.* saith *S. Hierome*. It must needs be then a rituall Tradition; and such are impertinent to this Question.

[*Such also is the commemoration and prayer for the dead in the sacrifice of the Masse, wittenesse S. Chrysostome, ^{*} It was not in vaine ordained by the Apostles, that in the celebration of the venerable mysteries, a remembrance should be made of the deceased. They knew well that great comfort and profit did from hence arise unto the dead.*]

10. The private conceit of every Doctor is not the publicke tenent of the Church; especially in this point of prayer for the dead, in which as most of the Fathers differed

differed among themselves, so S. Chrysostome dissented from the most of them. It was his opinion, That wicked *livers; that such as were not, and would not bee baptized, might bee prayed for: that such as were in hell, might receive some benefite by the prayers of the living.* Concerning such, writing upon the same Chapter, he saith; *Let us weep for such, let us succour them according to our power, let us finde out some helpe for them, little indeede, but yet such as may releive them. How and after what manner? By praying for them.* Chrysostome deserveth to be censured for this, for Gregory in his *Morals* saith, *We may aswell pray for the Devill, and his Angells, as for such; and it is the generall tenent of the Romane Dottours, that onely those are holpen by the prayers of the living, who dye in the state of grace, and being dead, goe into Purgatory, and not unto Hell.* For thy full satisfaction in this point, reade the *Article of prayer for the dead*, which is most learnedly handled by the most reverend Primate, unto which I will adde this, wee distinguish the point it selfe of praying for the dead, from the *practise* of praying for them at any set time, and namely at the time of celebrating the divine Mysteries: this is but a custome, or ordinance of the Church by the judgment of Epiphanius; of this S. Chrysostome speaketh, and such things are as impertinently objected by the Jesuite, as this is falsely affirmed by S. Chrysostome.

[Such also is the custome of baptizing Infants before they doe actually beleewe, for S. Augustine sayth, *The custome of the Church in baptizing of Infants, were not at all to bee beleewed, unlesse it were an Apostolicall Tradition.* And Origen saith, *The Church received from the Apostles this Tradition, to conferre baptisme even unto children.*]

II. None but an Anabaptist would hold this opinion, that the baptisme of Children is not warranted by Scripture. If he had learned the *Catechisme* of Trent, or if he

*ἀλλὰ μὴ οὐδὲν
καὶ οὐκ ἀντι-
κατὰ τὸν νόμον, &c.
Chrysost. in Phi-
lip. Hom. 3.*

*Greg. Moral.
in Iob. 34. c. 16*

*P. Epiphani. in
fine Panarj.*

*Reply pag. 116
* Aug. de Ge-
nes. ad lit. 110.
c. 23.*

** Orig. in Rom.*

he had read *Bellarmine's* first Booke, and eight Chapter de Baptismo, hee would not have inserted this into his catalogue of unwritten Traditions. That which he produceth out of *S. Augustine* overthroweth all that, which he with so much toile in this, and in the former Section, hath laboured for to build; for if *This, or that is not to be beleaved, unlesse it be an Apostolicall Tradition*, how then can Ecclesiasticall Traditions be beleaved? or how can they be of the same credit and authority with the written word? We distinguish betweene the doctrine, and the practise in the Sacrament of Baptisme; and likewise betweene doctrines expressly written in the Scriptures, and by sound inference deduced from them. *S. Augustine* proveth the doctrine by diverse texts of holy Scripture; by this, *He that hath the Sonne hath life*. By that, *He shall save his people from their sinnes*. And by the *Circumcision of Infants*. As for the custome or practise (whereof *S. Augustine* speaketh) we read not of any Children baptised; neither doe we read that any Apostles, that any old men, or Widdowes, or virgins were baptised: but yet the generall precept, and practise, of baptising the Species under which these Individualls are contained, is a sufficient warrant for their baptisme. And this

* August. de peccat. merit: l. 1. c. 27.

* Idem. de verbis Apostoli: Serm. 8.

* Idem de Bapt. cont. Donat. l. 4. c. 24.

* Nec omnino credenda est, nisi Apostolica esse Traditio. (esse for esse is crept into the text in *S. Augustine*.)

* Origen. Hom. 14. in Luc.

* Principia in Scripturis aperte posita,

quæ plurimorum aliorum articulorum sunt fontes, & seminat: ut de duobus naturis & una persona in Christo, de necessitate baptizandi parricidæ &c. & de alijs multis dogmatibus non aperte Scriptis, inde tamen summiter deductis. Stapleton. Relect. Princip. fidei. Contr. 3. quæst. 3. ar. 1.

ny other articles: as of two natures and one person in Christ, and of the necessity of the baptisme of Children &c: and of many other doctrines not expressely written, and yet firmly drawne from Scripture.

[Such are many other points, as that of the consubstantialitie of the Sonne with the Father: The proceeding of the Holy Ghost from the Father, and the Sonne, as from one beginning: That the Father is unbegotten.] Reply pag. 116

12. These three points, which concerne the glorious Trinity, Father, Sonne, and Holy Ghost, we beleieve them to be articles of our faith, and to be written, though not formally, yet virtually in the Scriptures; and it may be, that the spirit of contention moveth the *lesuite* to strive about the forme of words, and not about the forme of doctrine contained in those words, unbegotten, consubstantiall &c: S. Augustine, disputing about the same words, faith; * *What is contention, if this be not, to strive about words, when we agree about the thing?* The words themselves are not the points of faith, the Church beleived the same points of faith before the same words were used: but the doctrines contained in those words are the points of faith. And if he will say the doctrines are not written, because the words are not written; he may as well say, the Trinity of Persons, and the Unity of Essence are unwritten doctrines, because the words Trinity, and Unity are not written. It is the doctrine of Devils, first to teach that these things are not written, that so men may doubt of them, and after deny them. What a gappe is here layd open to let in Paganisme, Atheisme, Iudaisme, and sundry sorts of heresies? Let him then recant his error, least he be burnt for an Hereticke. Bellarmine maketh a better confession, saying, *⁊ We retaine these words, Essence, Consubstantiall, Hypostasis, Person &c: because we finde words which are equivalent unto them in Scripture, although the Scripture doth not containe these same words. That of the Consubstantiality of the Sonne with the Father, is proved out of the Scriptures by Tertullian in a*

* Quid enim contentiosius, quam ubi de re constat, certare de nomine. August: ad Pafcent: Arian: Epist: 174.
⁊ Retinentur à nobis illa nomina, Essentia, Homousios, Hypostasis, Persona, &c: quia et si in Scripturis non habentur, tamen habentur eorum semina, & æquivalentia. Bellarm. de Christo. l. 2. c. 3

⁊ Tertul. adv. Praxeam.

tific

*1. Quia tunc dicitur
Arius negavit
ipsum dicitur dicitur
Theodorici
Dialogi*

*2. Quomodo
dicitur in Scrip-
turis Homousi-
on non inveni-
ri, quasi aliud
sit Homousion,
quam quod di-
cit, Ego de Pa-
tre exivi et Ego
& Pater unum
sumus? Am-
brofii de fide
cont. Ariani
c. 5.*

*3. Adversus im-
pietatem Hae-
reticorum, Pa-
tres novum no-
men condide-
runt Homousi-
on: sed non rem
novam tali no-
mine signave-
runt. Hoc enim
vocatur Ho-
moufion, quod
est. Ego & Pa-
ter unum su-
mus. unius vi-
delicet, ejus-*

tise written for that purpose. *a* For this we will produce de-
monstrations out of the holy Scripture, saith Theodor. & dispu-
ting against Arius concerning this point. *b* How dost thou
say, saith Ambrose, the word Consubstantiall is not found in
the Scriptures, as if Consubstantiall were any thing
but this. I came forth from the Father. And I and
the Father are one? *c* To crosse the impittie of the Here-
tickes, the Fathers invented a new word Consubstantiall:
but that new word signified no new thing. For Con-
substantiall and this is all one. I and the Father are
one. so wit one in substance. saith S. Augustine. And he
urgeth the Arians to consider this. *d* If any where in
Scripture they can finde two called one, who are not
one in substance. And againe hee provoketh them
to try this point, not by any *e* Council, but by Scri-
pture. And Bellarmine telleth us hee had good reason to
doe so. *f* Because in that question the Scripture afforded
most evident testimonies.

That the Holy Ghost proceedeth from the Father and the
Sonne, S. Augustine in sundry places proveth it by the
Scriptures. *g* Seeing that I have taught, saith he, that the
Holy Ghost proceedeth from them both. And againe, *h* That
the Holy Ghost is of the Father, and of the Sonne, and
is sent forth from the Father, and the Sonne, and
that hee proceedeth from them both, let us demonstrate
it more clearely by the testimonies of holy Scripture.
And this point Bellarmine prooveth by *i* Scripture.
And that the Holy Ghost proceedeth from them both as
from one beginning, this is not expressly written, yet

*decr. q. substantie August. trad. 97. in Ioh. d. August. Epist. 174. e. August. cont. Maxi-
min. l. 3. c. 14. f. Quia in illis questionibus exstabant in Scripturis clarissima testimonia.
Bellarm. de verbo Dei. l. 4. c. 11. g. Cum per Scripturarum Sacrarum testimonia do-
cuissim, de utroq. procedere Spiritum Sanctum. August. de Trinit. l. 1. c. 27. h. Spiritu-
um Sanctum esse Patris, & Filij, & a Patre & Filio mitti, atq. procedere ab utroq;
sanctae Scripturae testimonijs clarius demonstramus. Aug. Tract. 99. in Ioh. i. Bellarma
de Christol. 2. c. 22.*

by undeniable consequence it is gathered out of Scripture. *Petrus Damianus* useth this argument. * Seeing the Sonne saith, I and the Father are one. How can the Holy Ghost proceede from that, which is one, and likewise not proceede? ¹ *Melchior Canus* reckoneth this among those things, which (without losse of Salvation) may bee left doubtfull, and a man may bee ignorant of. And it is the last Article of Faith revealed to the Church, yet not by unwritten Tradition, but by firme consequence out of the written word.

That the Father is unbegotten is likewise a written doctrine; for though the word *unbegotten* is not written, yet the doctrine taught by that word is written: and wee dispute not of words; but of doctrines.

[*That the mother of God remained a perpetuall Virgin.*] Reply pag. 116

13. We say with S. *Augustine*, ^m *Wee are not willing to move any question about the mother of God, for she honour wee beare unto her Sonne.* But seeing wee must declare what wee thinke; wee thinke her to be a blessed Virgin, because the Scripture doth not teach the contrary; and because wee are commaunded to hold those things, which are of ⁿ good report. If it bee an unwritten Tradition, then S. *Ambrose* was mistaken, who alledged this text to prove it. ^o *This gate shall be shut, and shall not be opened, and no man shall enter by it, because the Lord God of Israel hath entred by it.* And so are many of our *Adversaries*, who defend, that shee vowed perpetuall virginity by these words. ^p *How shall this be, seeing I know not man?*

[*That Sunday ought to be kept holie.*]

14. This is a doctrine warranted by the Scripture; S. *Augustine* thinketh, that it was typified ^q by the eighth day appointed for Circumcision, and that it was taught

* Cum Filius dicit, Ego & Pater unum sumus. Quomodo potest Spiritus Sanctus ab eo, quod unum est, & procedere, & non procedere? Petrus Damianus: l. 3. Epist. 1.

¹ Melch: Canus locorum l. 8. c. 1.

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^m August. de natur. & grat. c. 36.

^o Phil: 4. 8.

^o Ezek. 44. 2. Ambros. epist. 31.

^p Luc. 1. 34.

Reply

¹ August. epist. 19. ad Ianu. art. 13.

taught by Christs resurrection upon that day. We finde in Scripture, that it is called *The Lords day*. and upon this *Ribem* observeth (that I may oppose one *Iesuite* to another) that which this *Iesuite* cannot see. *We see even here, that in the times of the Apostles the Sabbath was changed into the Lords day.* We finde that day ordained by S. Paul for *holy duties*; so *Chrysostome, Ambrose, Remigius, Primasius*, and many others expound that place. And we find the observance of it by the Apostles themselves, in preaching of the word, and administering of the Sacrament upon that day.

¹ Revel. 1. 10.
² Videmus hic etiam tempore Apostolorum Sabbathi solemnitatem mutatam esse in diem Dominicum. *Ribem* in Apoc. c. 1.
³ 1. Cor. 16. 2.
⁴ Act. 20. 7.
 Reply pag. 126.

[That Easter day be celebrated alwayes upon Sunday.]

⁵ Controversia de die Pascharis diu veterum Ecclesias exercebat. Socrat. l. 5. c. 22.

15. It is a decent order in the Church to observe the feast of *Easter*, and there is no day fitter then *Sunday* for it: but we deny the observing of it, upon Sunday, upon another day, or upon any day, to be a point of faith. It is only a custome, or ordinance of the Church, and therefore commeth not within the compasse of this Question. *This Question about Easter day*, saith Socrates, *troubled the Churches a long while.* The Churches of *Asia* (unto which S. John wrote) pleaded his Tradition for the 14. day. other Churches observed Sunday, alledging the Tradition of *Peter*, and *Paul*: at the last it was determined in the Councell of *Nice*, that it should be kept upon Sunday, not as if it were a point of faith, but because it was a decent order. ἐστὶ δὲ τὰς ἐκκλησίας &c: It is a comely order, saith *Constantine* in his letters written to the Bishops that were absent, which the Churches of the *West*, *North*, and *South* doe observe. And *Epiphanius* saith of the *Antians*, *They are of the same faith in all things With the Catholicke Church.* And yet they kept the *Passover* as did the *Jewes*.

⁶ Epiphan. in Anacephala.

Reply.

[And truly they that deny this to be sound Doctrine, cannot possibly have any sure ground for their Faith: For how can they prove that they have any word of God at all, but onely by the Tradition and authority of holy Church? how will they know which bookes of Scripture be canonically, which not &c?

How

How shall those Heretickes be disproved, who denied the Can-
ticles &c: the foure Gospels &c? How shall those five Gospels
attributed unto Thady, Thomas, Barnabe, Bartholomew, and
Andrew be disproved &c: but by the authority of the Church?
Why then doth he condemne such Traditions?]

16. Such Traditions we condemne not; In the stating
of this Question it doth appeare that we allow *modum tra-*
dendi, the manner of delivery of the volume of Gods writ-
ten word by the authority or testimony of the Church:
and all this concerneth the manner of deliverie. In this
the *Iesuite* not onely belyeth our Doctrine, but also
shrinketh from the Question: hee should prove that un-
written Traditions are the word of God, but he goeth a-
bout to prove, that by an unwritten Tradition (namely by
the authority, and testimony of the Church) a man may
know, that there is a word of God, and which bookes are
the word of God, and which are not. *All Questions are*
not to be disputed of, saith ² *Aristotle*. Of all things this is ² *Aristot. 1.*
^{Topic. c. 9.} most sure, and ought to be beleevd, that the Scripture is
the word of God. As he that ² *Will come to God, must first*
² *Hebr. 11. 6.* beleevd that God is: so he that will come to the knowledge
of Gods word, must first beleevd that there is a word of
God, and that the Scripture is this word. To doubt of
this, is to deny a most sure principle: and to dispute of
this, is to take away the very ground of this Question. If
this Question were given, *Whesher Heaven covereth all*
things; if the opponent should argue thus; It doth not co-
ver it selfe: therefore it doth not cover all things. Wee
would judge him a sillie *Sophister*. The trifling *Iesuite* dis-
puteth after the same manner; The Scripture doth not dis-
cover all points of faith, because it doth not discover it
selfe to be the word of God. But this point is excepted
by the Question it selfe; for when the Scripture saith,
¹ *That all things are put downe under him, is is manifest that* ¹ *Cor. 15. 27.*
he is excepted, which did put downe all things under him. So
when we say, that the Scripture declareth all points of
faith,

faith, it is manifest that this is excepted, it needeth not declare it selfe to be the Scripture, or the word of God. *As the first good is to be loved for it selfe, so the first truth is to be beleaved for it selfe*, saith ^c *Aquinas*. The Scriptures are accounted among those things which are ἀντιστοιχα, to be beleaved for themselves: yea they are ἀξιόπιστα, most worthy of beleife, being like *Principles in an Art, which, oportet discentem credere, the Learner must beleve*, as ^d *Basil* saith. So that in this disputation this must be datum, a thing granted, and taken *pro concesso*, that the Scripture is the word of God. ^e *Heare them not*, saith *S. Augustine*, *who demaund, How doe you know the Scripture to be the word of God? for that is a thing to be beleaved*. Yet we wilbe content to answer this foolish demaund, and to shew by what meanes we know which bookes are canoni call, and which are counterfeit.

We know the Scriptures to be the word of God by those arguments which we finde in them. They neede not testify for themselves, but it is to be presupposed as a *præcognitum* that they are the word of God: yet they beare witnessse for themselves. *The Scripture is a witnessse to it selfe*, saith ^f *Bellarmino*. ^g *Humane sayings*, saith *Salvian*, *neede arguments, and witnesses: but the word of God is a witnessse to it selfe*. ^h *Scotus* proveth it by eight arguments taken out of the Scripture it selfe, the which I will breisly repeat. By the Majesty of the Speaker: by the titles of the Bookes: by the power of the doctrine in the conscience: by the simplicity, and purity of the stile: by the truth of the predictions: by the agreement in all things, though written by sundry persons, in sundry places, and at sundry times: by the perfection of it: and by the testimony which our Saviour giveth unto the ⁱ *old Testament*, ^k *S. Peter* to the Epistles of *S. Paul*, and *S. Paul* to the whole ^l *Scripture*. By all these it is more then probable and credible, that the Scripture is the word of God. These are sufficient arguments to beget an acquired faith in any man, if the

^c Aquinas in Prolog. in sent.

^d Basil. in Psal. 115.

^e August. Confess. l. 6. c. 5.

^f Testis est ipsa Scriptura. Bellarm. de verb. Dei. l. 1. c. 2.
^g Humana dicta argumentis & testibus c. gear. Dei autem sermo ipse sibi testis est. Salvian. de gubernat. Dei.

^h Scotus in prolog. in l. 1. sent. q. 3.

ⁱ Luc. 24. 27.

^k 2. Pet. 3. 16.

^l 2. Tim. 3. 17.

the ^m God of this World hath not blinded his eyes, so that he cannot ⁿ see the wonderfull things contained in the Law. The naturall man is blinde, and ^o perceiveth not the things of God, by his *active* understanding: neither can he conceive them by his *passive* understanding, although they be most evidently revealed: and therefore God worketh in his owne an infused faith, and openeth their eyes that they may see and beleve this truth. There is ^p in the Scriptures the *Sunne of righteousness*, as S. Augustine saith; a blinde man cannot see this Sunne no more then a blinde man can see the Sunne in the Heavens: as ^q therefore the eye of the body must be light, that it may see the Sunne, so must the eye of the soule be spiritually illuminated, that it may see this Sunne of righteousness.

^m 2. Cor. 4. 4.
ⁿ Psal. 119. 18.
^o 1. Cor. 2. 14.

^p In Scripturis
est Sol iustitiæ.
August. in Psal.
80.

This is wrought *outwardly* by the word, which ^r giveth light unto the eyes: and *inwardly* by the spirit, which ^s onely knoweth the things of God, and worketh this by ^t working upon the spirit and the understanding, as Origen saith. And when the heart is purified, that a man doth the will of GOD, then he shall ^u know whether the doctrine bee of GOD, or no. And as a friend knoweth the voyce of his friend, so the spouse of CHRIST, and the sheepe of CHRIST know his ^v voyce. These are the meanes by which wee know the Scriptures to be the Word of GOD: by which we know what bookes are canonicall, and which are counterfeited.

^r Psal. 19. 8.
^s 1. Cor. 2. 11.
^t Origen. de
Principijs l. 4.
c. 1.
^u Ioh. 7. 17.

^v Cant. 2. 8.
Ioh. 10. 4.

And for the manifestation of this truth, we doe likewise allow the testimony of the Church, these cautions remembered.

1. The testimony of the Church is one, but not the onely meanes. He that knoweth the Sunne to bee the Sunne onely because he is told so: and hee that knoweth his horse to be his horse onely because the hostler telleth him so, is as wise a man as he that knoweth

not the Scripture to be the Scripture, but onely because *holy Church telleth him so*. I will demaund one thing of this Iesuite; if a man deny the Scripture, will he not convince him by the authority of the Church, which testifieth for the Scripture? And if he deny the testimony of the Church, will he not convince him by the authority of the Scripture, which testifieth for the Church? Thus is he forced to daunce in a circle, and in the end to bring all conclusions to be proved by the Scripture. We rather hold, that the Scripture is the onely meanes to know the Church by: then that the Church is the onely meanes whereby to know the Scripture. So saith the *Authour of the imperfect Worke upon Matthew*. * In former times

* Antea multis modis ostendebatur quæ esset ecclesia Christi, & quæ gentilitas: nunc autem nullo modo cognoscitur volentibus cognoscere quæ sit ecclesia Christi, nisi tantummodo per Scripturas. Hom. 49.

† In præscripto legis, in Prophetarum prædictis in Psalmorum canticis, in ipsius pastoris vocibus, in Evangelistarum prædicationibus & laboribus; hoc est, in omnibus canonicis sanctorum librorum autoritatibus. Aug. de unitat. Eccles. c. 16. * Scripturas valere quantum fabulæ Æsopi, si desituantur autoritate Ecclesiæ. Herman. apud Breut. in Prolegom.

there were many wayes whereby to know which was the Church of Christ, and which was Gentilisme: but now if a man would know which is the Church of Christ, the Scripture is the onely meanes whereby to know it. And S. Augustine sheweth us where we must seeke for the Church. † In the prescript of the Law, in the predictions of the Prophets, in the Psalmes, in the words of the Pastour himselfe, in the Sermons and labours of the Apostles; that is, in the canonicall authority of the holy Bible.

2. The authority of the Church is a meanes to declare which is the canonicall Scripture, but not to make the Scripture canonicall; as he that declareth Ignatius to be canonized for a Saint, doth not thereby canonize him: it is a good argument not *a priori*, but *a post-riori*, as when the Gold-smith declareth the Gold to be good. But the Romanists speake most disgracefully of the Scripture. * That the Scriptures are no better then *Æsopes fables*, if they want the authority of the Church. And with-

out the authority of the Church *a They will beleeve them* *a se non plus*
no more then Titus Livie. *fidei adhibitu-*

Thus I have made good my promise, and have runne
 the wilde goose chase after this Gagler in these three Se-
 ctions, who at last (seeing his fault, that all this while
 he hath answered nothing that hath beene objected) con-
 fesseth [*That it is time for him to examine the Scripture*
which is produced against unwritten Traditions.] In reexa-
 mining of what he hath examined, it shalbe made mani-
 fest, that

SECT. V.

*The Iesuite useth most silly shifts in an-
 swering the Scripture which is
 produced against unwrit-
 ten Traditions.*



He three observations gathered by the Ie-
 suite in the beginning of this Section, are
 already answered; and therefore I neede
 not *alium agere*: yet I wilbe content to
 give them a touching answer.

[*First the Traditions which we maintaine* Reply p. 127.
cannot be said to be precepts or commandements of men, but
of God himselfe, forasmuch as they proceede immediatly from
Christ and his Apostles.]

1. Are your Ecclesiasticall Traditions immediatly
 from Christ, and his Apostles? Your solemne baptizing
 of Bells: Your Friday faste, and the like, can you proove
 their originall to be immediatly from Christ, and his A-
 postles?

Reply pag. 128. [*Secondly, that the like our Traditions are not any way contrary or repugnant to the truth of holy Scripture.*]

2. There is neither sense nor truth in this observation. *The like our Traditions are not*, is none sense: *not contrary to the truth of holy Scripture*, is contrary to the truth. That it is a greater sinne for a Priest to be married to a wife, then to live in fornication with many whores: that it is worse for a Lay-man not to make his auricular confession once in the yeare, then to live in sinne all the yeare: that it is a greater sinne to eate flesh in Lent, then to be drunken in the Lent: and to breake a Saints day, then the Lords day: these Traditions are contrary, and repugnant to the truth of the holy Scrip-

* Chrysostome tures. *

and Hierome

answered Sect.

3. Divis.

Reply pag. 128.

[*Thirdly, that our Traditions doe not any way derogate from the fullnesse or perfection of the written Word.*]

3: Traditions are additions to the written word: if they bee so, then they derogate some way from the perfection of it: for that that is perfect needeth no addition. And this addition of unwritten doth trines to the written Word, not onely crosseth the truth of the Scripture in the generall command, which forbiddeth a *Addition*, and *Subtraction*: but likewise derogateth from the perfection of it; for if the Scripture be a covenant, then ^b *No man must adde unto it.* ^c *If it bee a Canon, it admitteth neither addition nor subtraction: if it should, it ceaseth to bee a Canon, saith Co. 13. 16.*

^a Revel. 2. 18.

Deuter 12 31.

^b Gal. 3. 15.

^c Chrysost.

hom. 12 in

Philip.

Reply pag. 128.

[*They rather bring unto us the whole complement of Scripture, as this example following will most plainly declare. His Majestie sendeth over into this Kingdom: one of his trustie Counsellours with his Royall Letters unto his Subj^{ts}, where in hee prescribeth unto them not onely expresse Lawes himselfe, but also com-*
mandeth

mandeth them to fulfill whatsoever shalbe enjoyned them by his said Counsellor, to whom hee hath imparted his whole will and pleasure. Can it bee said, I pray you, that the subiects of Ireland, by obeying unto such things as are commaunded by the said Embassadour, doe derogate any thing unto the fulnesse and perfection of His Majesties Letter?]

This his royall argument, like Goliaths sword, shall undoe himselfe. Be it so; The Scriptures are the royall letters, or the grand commission: and the Church is the trusty friend, the Embassadour, or Commissioner. Now I demand

1. Is not the authority of the Commissioner, or of the Embassadour, from his commission, or his letters; and not the authority of the commission, or letters from the commissioner or Embassadour? So (if this similitude hold) the authority or credite of the Church is from the Scriptures; and not the authority or credite of the Scriptures from the Church.

2. May not an Embassadour (as many have) goe beyond his commission, and deliver things contrary to the trust committed to him, and so become an Impostor? So the Church of Rome is gone beyond her commission, & hath delivered these things, which are contrary to the written word; and in this she is a grand Impostor.

Similitudes are a weake foundation to uphold this pillar of Traditions, (upon which the weight of all other controversies doth depend) especially such a similitude as this, which wanteth feet to uphold it selfe.

1. Kings of themselves know not all things which are fit for their subiects, neither can they fore-see what passages will happen betweene their Commissioners and their people, and therefore they are forced to leave many things to the discretion of their Embassadours: but it is not so with the King of Kings, hee hath revealed all things necessary for his people to the penmen of Scripture, and they according to that reve-

⁴ Aristot. de
Rhetor. l. 1. c. 1

lation have written all things. ⁴ *The best Lawes*, saith Aristotle, *determine all things themselves, and leave very little to the discretion of the Iudges.* The Law of God is the best, and the most perfect Law; how then can there be so many, and so great things left to the discretion of the Church?

Revel. 14. 6,
Iude vers. 3.

2. The Lawes of Kingdomes are subject to mutation, and addition, so that his Majesty may send over Commissioners for this purpose, but the Law of God is an *eternall Gospell*; the faith of the Church was *at once delivered unto the Saints* in the holy Scriptures, as it is here confessed by the Iesuite. [*In these letters, as it is true, he hath expressed his Lawes and Commandments himselfe; yes forasmuch as all things are not so manifestly therein described, that our feeble understanding may attaine unto the knowledge of his heavenly will by the same alone, he himselfe commaundeth us to be ruled by his Church.*] Can any Protestant say more? God himselfe hath expressed his *Lawes and Commandments* in the Scripture. And againe, *All things are therein described, though not so manifestly.* This, I confesse, doth not derogate from the perfection of Scripture: but it overthroweth the Iesuite, and his cause, because *all things are therein described*: and there is onely required the interpretation of things obscure (which no Protestant denyeth) because *all things are not therein so manifestly described.*

4. The truth hath convinced the Iesuite, yet malice hath set his wits a raveing, and his tongue a rayling on his Adversary, of [*most grosse vanity, of great madnesse, of ostentation, and of not touching the point at all.*] But who can with patience endure to heare this animal bray thus? It seemeth he is touch'd to the quick, and that maketh him kick as if he were madde: if he be not, it is because his owne conscience is past feeling; and yet he taketh upon him to be the *Iudge of an other mans conscience.* He that citeth Scripture more for shew, then to purpose, taxeth

eth his Answer. For alledging so little Scripture in Seru;
and to so little purpose: for bringing in his proofes out of
Scripture so scantily, who sometimes is puse up with nothing
but Scripture,] The Roman Tradition-mongers have learn-
ed the trick of the Iewish Cabbalists, to call those of the
adverse part, Scripturians, or men puse up with Scripture.
Call them as you will, I had rather be filled with Scrip-
ture, then with the puse-paste of Traditions, or the puse-
craft of humane inventions. Neither is the most reverend
Primate to be blamed for alledging in this point but a
few texts of Scripture, because brevity was the thing
which he intended in the beginning of this Worke. If he
alleged but one text to the purpose, Chrysostome pleadeth
his excuse: What have I to doe with multitudes? I had ra-
ther have one precious graine then many chaffe pebbles. And
I thinke a pudsonious graine will like better of his little
to great purpose, then of the Iesuits great deale to little
purpose.

Reply pag. 29.
Chrysost.
hom. 26. ad po-
pul. Antiochen.

8 Chryſoſt.
hom. 26. ad po-
pul. Antiochen.

[But is it so little purpose; for first this text of *Matth.* 15. (In vaine doe they worship me, teaching for Doctrines the commandements of men) is farre from proving anything against us, seeing that by it only such humane Traditions are reproved, as are repugnant to the Law of God.]

5. Jewish Traditions were not more repugnant to the Law of G O D, then Popishare, yea even to every commandement. That title given to the Pope, *Deus, vester Papa.* The *Lord our God the Pope*, is repugnant to the 1. That images are to be worshipped, is repugnant to the 2. That unwritten Traditions doe supply the defect of the written word, is addition our to it, and repugnant to the 3. That a Saints day is more duty to be observed then the Lords day, is repugnant to the 4. That a man may give his goods unto the Church, and let his parents starve, is repugnant to the 5. That in some cases the Subject may kill his King, is repugnant to the 6.

That the Steeves may be permitted, and Priests allowed their Concubines, is repugnant to the 7. That religious persons may enrise and steale such children from their parents as wilbe fit for their turne, is repugnant to the 8. The doctrine of Equivocation is repugnant to the 9. And that lust without consent is no sinne, is repugnant to the last. Can these be repugnant to the Scriptures, and be Traditions deduced by sound inference from the Scriptures? This the Jesuite affirmeth of them his reason is,

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[The Scripture commandeth us to obey the Church: and the holy Ghost teacheth the Church all truth: and Christ is present with his Church unto the worlds end: and hee that heareth the Church, heareth God: and the Scripture commandeth Traditions, and commandeth us to holde fast what the Apostles have delivered withoute writing. And the Church in all ages hath taught unwritten Traditions &c.] This is roundly his cuckow song: and all these texts of Scripture we have already answered. This is a budget wide enough to holde all the trash of Romish Traditions; it is his *gladius Delphicus*, which serveth for all uses. If this argument be found, there needeth no more Scripture then this, *Obeys the Church*. This giveth you power *quidlibet addendi*, to say what you list, and it will beare you out. But it is a false argument, consisting of *quatuor termini*; for the Scripture speaketh of one Church, and the Jesuite of an other: the Scripture commendeth written Traditions, and the Jesuite is all for unwritten Traditions.

* Sc 2. 3.

Answer

* 1. Tim. 3.

* 1. Tim. 6. 11.

* A. 20. 27.

The holy Scriptures not onely are able to make us wise unto salvation, (which they should not be able to doe, if they did not containe all things necessary to salvation) but also by them the man of God, (that is, the Minister of Gods word) who is appointed to declare all the counsels of God, may bee perfectly instructed to every good works: which could not be, if the Scripture did not containe

all

all the counsell of GOD which was fit for him to learne; or if there were any other word of GOD which he were bound to teach, that should not bee contained within the limites of the Booke of GOD. Thus saith the Answerer.

The Jewe would willingly writhe himselfe out of these words: he windeth and turneth himselfe every way, like an Ele that is taken: he snatcheth and catcheth (like a man ready to be drowned) at every thing that cometh in his way. His first shift is this.

[There is no such saying in the Apostles writings as this; The Scriptures are able to make us wise unto salvation. He saith indeed, that they are able to make Timothy wise unto salvation: wildest he will say, what whatsoever St. Paul ascribeth of Timothy, may be applyed unto all: which is most absurd. For who will say that the Apostle* forbidding Timothy to drinke water, doth thereby forbid us all in like manner?]

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* 1. Tim. 5. 23.

¶ 6. There is not the least word in Scripture spoken of the Church, of the Apostles, and of Traditions, but our Adversaries doe apply it generally unto themselves: onely this (because it concerneth the power of the Scriptures) must be peculiar unto Timothy, and not applyed unto all. But why should not the Scriptures be as able to make us, as Timothy, wise unto salvation? either it must be because hee had better meanes to be made wise, then wee have: or because having the same meanes hee was more capable of this wisdom. Not the first, if it be true which the Jewe observeth; [That Timothy stood only, the old Testament.] For wee have both the old and the new. Nor the second, because the understanding is alike corrupted in all men, it is not capable of this saving wisdom, until GOD is pleased to open it. And this curlew of his absurd stance of Timotheus not drinking water (which declareth his braines to be as weak as Timotheus stomach) because

1. Cor. 2. 14.
Plak. 119. 18.

because all *stomachs* are not alike weak; but all *mens understandings* (untill they are sanctified) are alike weak, and incapable of holy things. What therefore *S. Paul* here affirmeth of *Timothy* may be applyed unto all, and it is applyed unto all by *Chrysostome* on this text, saying, *Verily the Apostle speaking thus of Timothy, doth thereby admonish all men.* His second shift is this.

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[Though we should graunt this, that the Scriptures are able to make us wise unto salvation: yet it doth not follow from thence, that they containe Expressly all things necessary to Salvation.]

7. Expressly is an expresse lye, an addition of his own: for the Answerers inference is this; *Therefore they containe all things necessary for Salvation.* Now things are contained in Scripture not onely expressly, but likewise by inference. His third shift is this.

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[It is confessed by the chiefst of our Adversaries, that the Apostle in that place meaneth none other but the old Testament onely, as himselfe declareth plaine enough: They haue learned the holy Scriptures of a child, which are able to make thee wise. And the new Testament was not written when Timothy was a child. And will our Answerer graunt, that the old Testament alone containeth all things necessary to Salvation? then consequently the new Testament is needlesse.]

8. It is the better for our cause if the Apostle here speaketh onely of the old testament, that it is able to make us wise unto Salvation, for then both old and new being joyned together must needs containe all things necessary to Salvation: it is confessed that when Timothy was a child he learned onely the old Testament, and then the new was not written: but now when Paul wrote this 2^d Epistle unto him, he was a man: he was Bishop of Ephesus: this Epistle was written him a little before *S. Pauls* death, and then all the new Testament was written, but onely that which *S. Iohn* added. If I should say of an old Judge, that he hath knowne the lawes of a young Student, this doth

1 Tim. 4. 6.

not exclude his knowledge of such lawes as were made in after times: so S. Pauls speech of *Timothy*, that he knew the Scriptures of a child, doth not exclude his knowledge of those bookes which were penned afterwards. But why should not we say, *That the old Testament alone containeth all things necessary to Salvation?* seeing Christ saith of it, *Search the Scriptures, in them ye thinke to have eternall life, and they are they which testify of mee.* [*Then consequently the new Testament is needlesse,*] saith the Iesuite. This consequence is false and absurd; you hold that the Pope hath *os & sapientiam*, a mouth to utter, and wisdom to declare all things necessary to Salvation: Will you therefore inferre, that Universities, Doctors, Fathers, and all other helpes are needlesse? If this consequence be true, then this Reply of the Iesuite is needlesse; because it containeth no new thing; but that which hath beene objected. What need so many bookes be printed of the same subject in every kinde of learning, if this consequence have any truth in it? The old Testament may containe all things necessary, to Salvation, and yet the new be very needefull.

Ioh 5. 39.

1. For confirmation of the same truth, both of the Scriptures, and of the doctrine contained in them, God would have many witnesses of the same truth, all the penmen of Scripture, writing as it were with the same pen, speaking as it were with the same mouth, and all testifying the same things, that out of the mouthes of so many witnesses speaking the same things at sundry times, in sundry places, & in sundry languages, the whole Scripture might be proved to be the word of God: In this store-house many weapons of the same kinde are needfull: *A thousand shields hang therein.*

1. Cant. 4. 4.

2. For the better manifestation and explanation of those things that are contained in the old. In the old, the new is vayed: in the new, the old is revealed. In the Old some things are delivered obscurely to exercise the learned: In the

the new the same things are delivered plainly to edifie the simple.

3. For the augmentation of our wisdom & knowledge; for though the old be able to make us wise unto salvation; yet because the Lord would not have us be dwarves and children in knowledge, to have no more wisdom then will keep life and Soule together: but to abound in wisdom and spirituall understanding, and to be men in knowledge, therefore he thought it needfull to add the new unto the old, that we may attaine unto a more perfect maturity of wisdom. There are many things in the new, which are not necessary to salvation, but that without the knowledge of them a man may live the life of grace, (as a man may live the life of nature without some of his outward parts) but there is nothing in it which is needlesse. The fulfilling of the prophecies contained in the old serveth for confirmation of our faith: the narration of Christ his life and death kindleth love in our hearts: the good we reade is for our imitation: the evill for our forewarning. His 4th thise is this.

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[It is well knowne that S. Paul there may be understood to have taught Timothy, that the old Testament was able to instruct him as full, that salvation cometh by faith in Christ Jesus, and not by the law of Moses &c; And in all this he meaneth no more then what he writeth to the Romans. c. 3. v. 21. Now the Justice of God is made knowne without the law, being testified by the law and the Prophets. The Justice, I say, of God by the faith of Christ.]

9. I know very well that this is one thing which Timothy might learne both by the old Testament, and by the new: but that is a false glosse upon this place, that This is all which the Apostle meaneth in this place. The Apostle sheweth that the Scriptures are able to make us wise unto Salvation through the faith which is in Christ Jesus. And againe, That by them the man of God may be perfectly instructed to every good worke. Here we see that the Apostle teacheth us

two

two things which are necessary for him that is made wise unto Salvation. *Faith*, and *good Workes*, and that the Scripture effecteth both theſe. In regard of faith, *teaching* what is to be beleaved: *reproving* what is miſbeleaved: in regard of workes, *correcting* what is evill: *inſtructing* what is good. He ſheweth likewiſe that *Chriſt Jeſus* muſt be the object of our faith, and untill we know all this we are not made wiſe unto ſalvation. Now if the *Jeſuite* will ſtand unto his expoſition, *That by all this the Apoſtle meaneth no more, but that the old Teſtament was able to inſtruct Timothy at ſull that ſalvation commeth by faith in Chriſt Jeſus*, then theſe abſurdities will entue from hence.

1. That there was no Scripture, but onely the old Teſtament, when *Paul* wrote unto *Timothy*.

2. That the Scriptures were able to worke this wiſdome, and to give this inſtruction unto none other but onely unto *Timothy*.

3. That the knowledge of this Article, *Salvation commeth by faith in Chriſt Jeſus*, without any diſtinction of *come* or *to come*, and without any other Article of faith, might make *Timothy* wiſe unto Salvation.

4. That without good workes he might be wiſe unto ſalvation, and perfectly inſtructed to every good worke.

His 5. ſhift is this. [*Againſt the verbe σοφισαι which the vulgar Latine Tranſlation rendreth, inſtruere, to inſtruct, our Adverſaries to make wiſe, may there be underſtood initiative-ly or in a beginning. So he that catechiſeth a heathen, that is deſirous to become a Chriſtian, when hee inſtrueth him in the very fiſt point of Chriſtian faith, may be ſaid to inſtruct him, or make him wiſe, unto Salvation, not perfectly, but initiative-ly. So the Scripture ſaith that Apollos was inſtructed, and taught in way ſour Lord. Act. 18. 24. and that hee was powerfull in the Scriptures, and yet he knew no more but the baptiſme of Ioh. v. 25.]* Reply pag. 132

10. The verbe σοφισαι being derived ἀπὸ τοῦ σοφῆς is rightly tranſlated to *make wiſe*, ſo *Cajetan*, *Aras* *Mananus*,

* pag. 129.
lin:6.

" Psal:19 1.
Rom:1.10.

° Prov:2.9.

P 2.Tim:3. 18.

¶ Non simplici-
ter dixit, ut ho-
mo Dei bono-
rum operum sit
particeps, sed
instructus his
ipsis, & abso-
lutus: neq; id
unicâ aliquâ in-
re, sed ad om-
ne opus bonum
Theophil. in
hunc locum
¶ Vltimus effe-
ctus Scripturæ
est, ut perducat
homines, ad
perfectum, non
enim qualiter-
cunq; bonum
facit, sed hoc
perfectit: *Aquin*
in 2.Tim:3.
¶ Aq: 18. 18.

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Montanus, Salmeron, Erasmus, with many more doe render it; yea the *Iesuite* himsele * confesseth it: but here he li-
miteth it, with this distinction of *initiatively*, and *perfectly*. So the ⁿ Heavens may teach an Heathen *initiatively*
the first point of Christian faith: but the Scriptures doe
more, they teach * *Every good way*, and P *Every good worke*.
They are both for theory, and for practise, both for faith,
and for fact: they *teach, reprove, correct, and instruct*; the 1.
is for confirmation of the truth: the 2. for confutation of
errors: the 3. for correction of abuses: the last for directi-
on in good duties: and all this they doe, not onely *initia-*
tively, but even *absolutely, perfectly* and *sufficiently*: they
make the man of God æli@, a *perfect man*. ¶ He saith not,
saith *Theophylact*, that the man of God may be partaker of
good workes, but by these instructed, and made absolute: and
that not onely in one thing, but to every good worke. The A-
postle saith, they make him *ἐκπαινεύουσιν*, a *perfect man*.
Aquinas upon this place saith, ¶ The last effect of the
Scripture is this, that it bringeth men to perfection; for it doth
not onely make him good, but perfecteth this. The commenta-
ry which goeth under the name of *Anselmus* doth render
it *instruere*, to instruct: but it sheweth withall what kinde
of instruction is meant; *To instruct, that is, to make him suf-*
ficiently learned to attaine unto everlasting life. This initia-
tive wisdom we leave to such wittals as are bred in the
Church of Rome, whose wisdom consisteth onely in
one point, to beleve in the Church, or as the Church of
Rome beleeveth. As for *Apollos* he was skillfull in the
Scriptures, and *mightily confuted the Iewes by them*, he had
more then this initiative wisdom, and knew better the
difference betweene the baptisme of Christ, and of *Iohn*,
then it seemeth this *Iesuite* doth. His last shift is this.

[Finally it may be understood of a mediate, or remote abili-
tie: as who should say, the old Testament is able to instruct a
man unto Salvation, not immediately by it selfe, but by dire-
cting him unto Christ, whose coming the Iewes did expect,

to receive from him the accomplishment of their instruction to Salvation, according to that of the Samaritan woman. * When * Ioh. 4. the *Messias* cometh, he will teach us all things.]

11. Alas poore *Sr William*, is this your best shift? The vicar of *S. Eeles* may be your ghostly Father, in sending you where to get wisdom. You may aswell say, hat the *Samaritan* woman was able to make all the *Samaritans* wife unto Salvation, because shee did send them unto Christ. A beggar may make you rich, if telling you where riches are will make you rich. This mediate ability is no ability. *S. Chrysostome* upon this text giveth an immediate sufficiency to the Scripture, saying. *If thou wilt learne any truth, thou mayst learne it thence: if thou wilt confute any error, thence thou mayst have this also.* And againe shewing the cause why *S. Paul* did so commend the Scriptures unto *Timothy*, (to wit, because he being to leave him, the Scriptures might teach him, and comfort him after his death) he saith. *Thou hast the Scriptures to be thy Master in stead of me, from them thou mayst learne, whatsoever thou wilt learne.* *Gabriel Biel* in like manner commendeth the Scripture for this selfe-sufficiency or immediate abilitie.

* *Whatsoever things are just, or unjust: whatsoever is to be done or eschewed: whatsoever is to be loved, or hated: whatsoever is to be feared, or to be imbraced: whatsoever is to be believed, or hoped, that is necessary for our salvation; sola Scriptura, the Scripture alone doth teach all these things.* And when the Jewes came unto Christ to have life hee sent them backe againe to the Scriptures to have *eternall life*. Thus notwithstanding all his cursed glosses, and silly shifts, this first branch of the argument standeth firme and evident against unwritten Traditions. That, that is able by it selfe alone perfectly to make us wife unto salvation, containeth all things necessary for our salvation: but the Scripture is able to doe this: therefore the conclusion is most certaine. And now, *Sr Gaggler*, wherein hath the [*Answer*] falsifi. d the Scriptur e in the Antecedent, or in the conclusion " Ioh. 5. 39. 40. offered

Quæ iusta
sunt, vel iniusta
quæ agenda, et
fugienda: quæ
amanda, &
contemnanda:
quæ timenda,
quæ audenda:
quæ credenda,
& speranda,
saluti nostræ
necessaria: hæc
omnia sola do-
cet sacra Scrip-
tura Gab. Biel
in Cant. Mis.
lect. 71.

offered wrong unto right Logicke?] The argument is rightly grounded upon this *Axiome. Nihil dat quod non habet.* The Scripture is perfect *effective*, and therefore it is perfect *subjective*.

To the second branch of the argument, which is this. *By the Scripture the man of God (that is the minister of Gods word, unto whom it appertaineth to declare the whole counsell of God) may be perfectly instructed to every good worke: which could not be, if the Scripture did not containe the whole counsell of God, which was fit for him to learne, or if there were any other word of God, which he were bound to teach, that should not be contained within the limits of the booke of God.* The Iesuite answereth in this manner.

Replypag. 132. [First by the man of God the Apostle understandeth not the minister of Gods word.]

12. If this exception were true, yet the argument is sure: let the man of God be Prince, or Prelate, Magistrate, or Minister, if by the Scripture he may be perfected, and instructed to every good worke, then the consequence is most evident: But it is false, for the Scripture giveth this title,

1. Sam. 9. 10. x *The man of God*, onely unto the ministers of his word.
2. King. 13: The Iesuits reason is this [As there are many men of God, 16. 17. that are not Ministers of Gods word: so many professe themselves to be Ministers of Gods word, who are so farre from being men of God, that they are meere lims of the Divell.] There is more malice then reason in this answer: for though the

2. Pet. 1. 21. Scriptures were penned by y *holy men of God*, yet they may be preached by *unholy men*, who in regard of their office may be called *men of God*. The Angell of the Church of Laodicea was an evill angell, yet the Scripture giveth him this title, 2 *The Angell of the Church*. And the Pope may be a wicked person, the man of sinne, the sonne of perdition, will you therefore deny him this title, *The man of God*, or the *vicar of Christ*? This spirit of malice, which rageth in the hearts of Iesnites against the Ministers of Gods word, declareth what they are, even 2 *The spirits of Devils*, and

Revel: 16. 14.

lims

limmes of *Ignarius Logola*, whose limmes were carried away after his death by him that was his companion always at his elbow at Masse, that is, the Devill, as ^b *Hasenmullerus* one of his owne order, witnesseth. And this Doctrine of Traditions discovereth of what spirit they are, namely of a diabollicall spirit: for ^c *It is a diabollicall spirit that thinketh that any one thing from God should be without the authority of holy Scripture*, saith *Theophilus* of Alexandria. The Secular Priests say, that Iesuites are ^d *Statists, Atheists, Indages*. Others say, that their denomination from ^e *Iesu* is a *contrario*, for they are more like *Esanites, Gehezites*, or *Iehusites*. And I may say, the Devill is an invisible Iesuite, & Iesuites are visible Devils, & yet they wilbe *men of God*.

[Secondly, where is it found that all this counsell of God was ever yet written? or that S. Paul in this place doth not speake as well of the unwritten word, as of the written word and counsell of God?]

13. We finde that S. Paul submitted all his doctrine to be ^e *tryed by the Scriptures*: that he preached nothing but what ^f *was written*: and that making confession of his faith, he saith, *I belevee all things which are written*; and if he had beleevd unwritten Traditions, he would have added, *and I belevee all the unwritten Traditions*: but seeing he beleived none of these, how can he speak of an unwritten word of God? The word of God is not like to a sick mans nuncupative will, of which some is written, & some is unwrittē, only delivered by word of mouth: but it is a perfect wil & testament, it needes not additiō of things unwritten.

[Thirdly by all Scripture the Apostle meaneth onely the old Testament. He then that is well scene in the old Testament alone, hath he knowledge of the whole counsell of God?]

14. In the eight division of this Section, we have shewed the contrary: but suppose the Apostles meaning is so, what doth it make for the Iesuit? *David* had but a part of the old Testament to be his ^h *Counsellor*; yet he confesseth, that it was so large that he could see *no end of the possession of it*,

F

that

^b Hasenmul. in fine H. Ror. Ie. suis c. 31.

^c Diabolic. spiritus est extra Scripturarum Sacramentum auctoritatem divinum aliquid putare. Theoph. Alexan. in 2. Paschal.

^d Quodlibet 3. art. 3.

^e Vt à luce lucus dictus, & ut homo est, homo pius, sic à Iesu Iesuita.

Repl. A. 17. 11.

^f c. 26. 32.

^g c. 24. 14.

Repl. pag. 133

^h Pl. 119. 34.

ⁱ Ver. 16.

¶ Verſ. 99.
¶ Verſ. 101.

Reply.

that by it ^k he had more understanding then all his teachers; and that by it hee ^l refrained his foot from every evill way; thus by it alone he understood the whole counſel of God.

[Again when the Apoſtle ſaith, All Scripture, the particl All ſignifieth diſtributively every parcell of the Scripture: & not the whole Scripture together collectively: but our Adverſary Will not ſay, that every booke of holy Scripture, yea every parcell of a booke, or chapter, is able to inſtruct the miniſter of Gods word perfectly.]

15. This is *Ad paucaveſpicere*, to ſtop one gap, and to open ten: for it overthroweth all his diſtinctiōs. 1. That of mediate and immediate ſufficiencie, for every parcell of every Chapter of Scripture hath not a mediate ſufficiencie it ſelfe to make us wiſe by ſending us unto Chriſt, neither doth every parcell ſend us unto the Church from her to learne Traditiōs. 2. That of counſell written and unwritten, for every parcell of every Chapter doth not containe all the written counſell. 3. That of profitableneſſe, and ſufficiencie, for every parcell of a Chapter is not profitable it ſelfe for thoſe foure uſes, to teach, reprove, correct, and inſtruct. 4. That of the man of God, & a godly man; for every parcell is not profitable to enable a godly man to every good work. This is to grant us more then wee deſire, that every parcell of Scripture is profitable for theſe foure uſes; how much more then is the whole Canon of Scripture profitable unto the ſame? The words, *πᾶσα γραφή*, all Scripture, are taken heere for the whole body, or Canon of Scripture. In the ſame ſenſe Athanaſius uſeth the ſame words, when he ſaith: *All Scripture, or, the whole Scripture* (translate it as you pleaſe) *of us Chriſtians is inſpired of God:* and then he addeth, *and containeth certaine bookes contained in a certaine Canon.* Thus *πᾶσα γραφή* with Athanaſius is taken for the whole Canon, and not for every parcell, for every parcell hath not certaine bookes. *Omnis, id eſt, tota*, is the uſuall note upon this place: but *Eſtius* is moſt plain, *The Apoſtles meaning*

πᾶσα γραφή
ἡμῶν Χριστιανῶν
δοctrina & iſt.
Athanaf. in sy-
nop:

¶ Non id velle
Apoſtolum,
quod unaqu-
que pars Scri-
pturae ſit utilis
ad iſta quae-
tuor. hic enim
ſenſus liq. ido
falſus eſt. ſed
quod in uni-
verſa Scriptura
hinc quatuor u-
tilitates reperi-
antur. Gunt. E-
ſtius profeſſor
Duacon.

is not this, that every parcell of Scripture is profitable for these foure, for this cause is manifestly false; but that these foure profiters are found in the whole Scripture.

Heere the Iesuite insultingly taxeth us for mincing, mangling, and chopping of the Scripture, when himselfe is guilty of the same, of chopping the whole Scripture into severall parcells of a booke and of a Chapter.

[Moreover he seemeth to inferre a sufficiencie where mention is made onely of a profitableness. All divine Scripture, saith S. Paul, is profitable to teach. Hence our Answerer deduceth, that nothing else is requisite to teach.] Reply p. 133.

16. The Iesuite dealeth not sincerely with his Answerer, when he not onely seemeth to chop, but doth mangle this argument, as he did formerly the Scriptures. S. Paul saith, *The man of God may bee perfectly instructed to every good worke by the Scriptures.* Hence the Answerer inferreth, *That there is no other word of God which the man of God (who must declare the whole counsell of God) is bound to teach.* S. Paul setteth forth at large the profitablenesse of the Scripture for foure uses, *to teach, to reprove, to correct, and to instruct*; and sheweth how fully, and sufficiently it doth these, even that *the man of God may bee perfectly instructed to every good worke*: But the Iesuite repeating the words of S. Paul, diminisheth the profitablenesse of the Scripture, onely accounting it *profitable to teach*: and explaineth this of *sending us unto Christ*, and *Christ sending us to his disciples*, and the *Disciples bidding us to hold fast unwritten Traditions*. If this be all the profitablenesse of the Scripture, then there is little sufficiencie in it: but this is not the profitablenesse of which the Apostle speaketh, for *All Scripture* (that is, (as the Iesuite expoundeth it) *every parcell of a booke and of a Chapter*) doth not send us unto Christ, Christ unto his Disciples, and the Disciples unto unwritten Traditions. Neither doth the Answerer inferre a sufficiencie from a bare profitableness, the word *Profitablenes*, or *sufficiencie* is not at all in his argument: neither

• A.B. 8. 31.
Rom. 10. 14.

doth he say, *Therefore nothing else is requisite to teach*; for this is manifestly false. Let the Scriptures be never so profitable, and sufficient, yet some thing else is required to teach: there is required a *Teacher*, yea though unwritten Traditions were admitted, yet there must be one to teach them. In this Teacher learning is required, because it is profitable, yet not sufficient to enable him to teach. But thus we argue; That that is so profitable to *to teach, to reprove, to correct, and to instruct*, that thereby *the man of God may be perfectly instructed to every good worke*, that we say is sufficient, *Omne sufficiens est utile*, this Proposition is most certaine, *Whatsoever is sufficient is profitable*; and it is not thus to be converted, *Omne utile est sufficiens*. nor thus, *Nullum utile est sufficiens*: but thus, *Aliquod utile est sufficiens*. *Something that is profitable is sufficient*. So is the Scripture, it is a thing so profitable every way, that it must needes be sufficient *in suo genere* for that end, there needeth no unwritten word to be taught. Such a profitable thing is *Godlinesse*, that it is likewise sufficient; it is one of the instances which the Iesuite giveth to prove, that the Scriptures are not sufficient, because they are said to be profitable.

[*Godlinesse*, saith he, *is profitable for all things*, is it therefore so sufficient, that nothing else is to bee sought for, neither meat, drinke, sleepe, &c.]

The scope of the Apostle is to prove what is both profitable and sufficient for the obtaining of the promise, especially of the life eternall: can it be denyed, that *Godlinesse in suo genere* is both profitable and sufficient for this? As for *meate, drinke, sleepe, &c.* they are helpes of an other kinde, they are needefull for a godly man in regard of his weake nature to maintaine his naturall life, but not needfull to perfect *Godlines* to attaine eternall life. As *Godlines* is both profitable, & sufficient for that end, so are the Scriptures for the end, of which the Apostle speaketh, although helpes of any other kind are required. The Iesuite giveth

giveth an other instance; [*Learning, saith he, is profitable to the knowledge of the truth, is it therefore sufficient?*] I confesse it is not; Is therefore the Scripture not sufficient, but onely profitable, because some things are profitable, but not sufficient? I pray you in what mood, or figure is this Syllogisme? Some things which are profitable, are not sufficient: but the Scripture is profitable: Therefore not sufficient. If learning were as profitable as the Scripture is, then it were sufficient, but it is not by it the *man of God* cannot bee perfectly instructed to every good worke.

[Finally, you either ignorantly or wilfully pervert and deprave the sense and meaning of the Apostles wordes, when making him to say, that by the Scriptures the *man of God* may bee perfectly instructed to every good worke, you interpret this good worke to bee the ministry of Gods word. But Pauls meaning was farre otherwise: to wit, that the Scriptures are profitable to teach, to reprove, to correct, and instruct in the way of righteousness, that the *man of God*, that is to say, a godly man thus instructed, may be perfect in his godly life, and enabled to every good worke, not so much of preaching and teaching, as of justice and righteousness, wherein hee was instructed out of the Scriptures.]

17. For want of new shifts the *Jesuite* is forced to returne to his old shift: but we have * already started him out of this hole; and shewed, that by *The man of God*, the Apostle meaneth the *Minister of Gods word*. But supposing this to be the Apostles meaning, That a godly man being instructed by others out of the Scriptures may be made perfect in his godly life, and enabled to every good worke. What need we more, or what neede then is there of unwritten Traditions, if not onely *initiatively*, but *perfectly* a godly life, & every good worke may be learned out of the Scriptures? This cōtradicteth his former distinction of *perfectly*, & *initiatively*, & quite overthrowes unwrittē traditiōs,

the great pillar of Popery : unlesse the Iesuite hath this mentall reservation, that there is one faith for the Pastor, and an other faith for the People : one perfection for the *Man of God*, and an other perfection for a *godly man* : one law of workes for the Preist, and an other for the Laytie.

In the last place he commeth to his *wrestling* argument, as he tearmeth it, of which he seemeth to be as confident as if it were an *invincible Armado*: and yet with a blast it may be overthrowne.

Reply pag. 134 [When you affirme that the written word alone is sufficient for faith and salvation, you must meane either the entire Scripture wholly taken together: or some one part thereof onely. If the former, then you have no sufficient rule of faith left you; forasmuch as many bookes of holy Scripture are lost and perished: as the * Three thousand Parables, and the five thousand verses written by Salomon: * The bookes of the Prophets Nathan and Gad: the bookes of Ahia: and the * vision of the Prophet Addo.]

* 1. Paralip.
39:19.
* 2. Paralip. 9:
39.

18. We meane as S. Paul meaneth, the whole canon of Scripture, or the entire Scripture wholly taken together; of which, if any part bee lost, it being lost before S. Paul wrote this, yet the whole Scripture, of which he speaketh, remaineth still. We beleeve not that many bookes of holy Scripture are lost and perished, no nor any: as for that of Salomon the text doth not say that Salomon wrote, but that he * spake three thousand Parables, and a thousand and five, not five thousand, Songs. It may bee they were written, yet seeing the Proverbs containe 974. verses: Ecclesiastes 222: and the Canticles 116: in all 1312. verses: and many verses containe three, or foure sayings, those things therefore may be contained in them. The bookes of Nathan, Gad, Ahia, and Addo, are supposed by some to bee parcells of the bookes of Samuel, Kings, and Chronicles; each of them writing the Acts and monuments of those Kings under whom they lived.

* Sixtus Seneca:
Bibl. San. G. L.
Dorotheus in
synopsi.

All

All these may be lost, and yet not many bookes of holy Scripture lost, because those of Solomon, as it may be, were neither written, nor canonicall: and those of Nathan, Gad, &c. were written, but not canonicall. ¶ Some things, saith *S. Augustine*, speaking of the Prophets, they might write by way of history as men: other things by divine inspiration as Prophets. And the Iesuite *Sanctius* (whole bookes this Iesuite is not worthy to beare) saith. These bookes of Nathan, Gad, &c. were like Diaries, or an Ephemerides in which the acts of their times were written: and he proverh at large, that The choys(e things in them were transcribed by the penmen of the Kings, and Chronicles, and that there remainder, which is lost, contained onely leuiora, things of little account. ¶ If these bookes, saith *Salmeron*, had beene canonicall, the Church had not beene a faithfull keeper of that which God committed to her, according to that: oh *Timothie*, keepe that which is committed to thee. It cannot then stand with the care of the Church, which is *Custos Romulorum*, the keeper of Gods oracles, that any booke of holy Scripture should be lost. ¶ It cannot stand with the providence of God, which never faileth in things necessary to salvation, saith *Stapleton*. And he addeth, That the Church is as much to be blamed if she should lose a booke of Scripture, as if she should lose a Sacrament. But that we may wrestle the Iesuite with his wrestling argument, let him answer this. God by his providence, and the Church by her care, hath preserved the volume of the written word whole and intire, so that not one booke of it is lost: but many volumes of unwritten Traditions are lost and perished; witnesse the five bookes which *Egesippus* wrote of the unwritten Traditions which the Apostles left unto the Church; the which the Iesuite alledgeth against us. And the booke written by *Clement Alexandrinus* of the same subject: neither is the Iesuite able to tell us what particular Traditions were contained in these bookes: with us therefore the rule of faith remaineth whole & intire, but part of their rule is lost and perished.

And thus our Doctrine stands firme and sure, notwithstanding all the shifts and cunning windings of this *Iesuite*, there is in the Church *perfectio integralis* of the whole volume of Scripture, not one booke of it is lost : and there is in the Scripture *perfectio finalis* for the Church, not one point of faith, nor one good worke is there, but it may be learned by the Scriptures. This one testimony of *S. Paul* I preferre before the testimony of any Father: yet because our Adversaries being convinced by the Scriptures, give out that the Fathers are theirs; (as the Iewes did, " that *Abraham is our Father*) Wee will therefore bee content to put our selves to be tryed by *God*, and *the Countrey*; not onely by the Scriptures, but also by the Fathers, whose verdict is returned in the next Section.

" Ioh. 8. 39.

S E C T. VI.

Wherein the Iesuite produceth senselesse exceptions against the Iury of the Fathers, giving their verdict against him.

Reply p. 135. [



Our Masters have told you, that you disagree from the Doctrine generally received by the Fathers.]

1. I could tell you, if it were not for manners sake, that you lye notoriously. You read this on the backside of *Constantine his Donation*, or of some of your *golden legends* : for I am sure none of our Writers tell us so. Name one (if you can) among our many Writers, that doth acknowledge our disagreement from the Doctrine generally received by the Fathers in this point : and if you cannot, wee may easily judge how you will deal with the
auncient

ancient Fathers, when you deale thus with our late writers. This is but a Jesuiticall fiction; and it is evident, that all our writers (in combating with you about unwritten Traditions) have fought against you at this weapon, and have brought into the feild these champions of the truth helping to bring downe to the ground the *Tower of Babel* this sort of unwritten Traditions.

2. *Tertullian* is the foreman of the Jury, concerning whom the *Answerer* confesseth, *That hee was an earnest advocate for rituall Traditions unwritten, and for doctrinall Traditions written &c.* In the opinion of the *Jesuite* [this distinction of *Rituall*, and *Doctrinall Traditions* serveth to no purpose.] It serveth for the true stating of this Question. It discovereth the *Jesuites* false stating of this Question of *Rituall Traditions* onely. And it sheweth his folly in heaping up a number of Fathers defending *rituall Traditions unwritten* for such are allowed in our Church. But why serveth it to no purpose? [Because both of them may be

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Apostolicall; and are to be regarded as the written word, and worthy of the same faith, being delivered to the Church by the same Authors.] Are there no *Rituall Ecclesiasticall Traditions*, to which you give the same credit and authority as to the written word? Can those be *Apostolicall*? Or were they delivered to the Church by the Apostles? And although all *Rituall Traditions* were from the Apostles, yet they are not to be regarded as the written word. All that the *Pope* saith, is not to be regarded as his *Cathedrall* voyce. All that his *Majesty* saith is not to be regarded as his lawes and Statutes. The authority of things delivered may bee different although they be delivered by the same authors:

* the intention of the deliverer or the dignitie of the matter delivered may make the thing delivered more worthy of faith; for this is certaine there may be a proposition believed in respect of the *Author delivering*, & yet the matter delivered may be not worthy to be an article of our faith.

* See. 1. Di-
vil. 1.

Yet

Answer.

* Terrul. ad-
vers. Hermog.
c. 22.

Yet Tertullian, having to deale with Hermogenes the Hereticke in a question concerning the faith, presseth him with the argument ab autoritate negativè. * *Whether all things were made of any subject matter I have as yet read no where. let those of Hermogenes his shop shew that it is written. If it be not written, let him feare that Woe which is allotted to such as adde, or take away.*

The Iesuite painteth out an answer unto this, and coloureth it with false glosses, as if hee had gotten some relicks out of Hermogenes his painting shop. It would be too tedious to lay downe all his wordes: but the summe is this.

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[First this is no thing against us, unlesse we should hold that all points of faith are to bee proved by unwritten Tradition onely, and none at all by Scripture. For what if he presse the Hereticke Hermogenes in one point with the argument ab autoritate negativè, must it follow that therefore he thought all points might be proved in the like manner? The boyes of the Logicke Schoole doe know, that an Inference universall is absurdly deduced from particular Premisses.]

* pag. 136.

Hath not the Iesuite told us, * *They that deny unwritten Tradition can have no sure ground for their faith?* The Popes infallibility is the α , and ω , the formall reason, and onely perswasive demonstration of a Papiests faith: for although, *materiale fidei*, the thing which he beleeveth be a written Doctrine, yet *formale fidei*, or *ratio credendi*, the reason why he beleeveth it is, because the Pope saith it. He will not beleeve that there is a written word of God, and that the Scripture is that word, and that these and those Doctrines are delivered in the Scripture, unlesse the Church (that is the Pope) say it: and if he say it, it is beleaved, because *Ipsè dixit*. Is not this an unwritten Tradition by which all points of faith must be proved? He that truly holdeth the Doctrine of the *Roman Church* must not beleeve any point of his faith, because he beleeveth the Pope hath decreed it aright in decreeing it according to the Scriptures because

because it is in them contained: but he must beleieve that it is contained in the Scriptures, because the Pope saith so. Is not this to teach, that all points of faith must be proved by unwritten Tradition, and none at all by Scripture? We confesse that in humane writings this argument *ab autoritate negativa* is not of sufficient force; because *non omnia vidit Bernardus*. Neither in the divine writ is it of force against *Ricnall* Traditions: yet it is of sufficient force against him that holdeth any one point of faith to bee unwritten, as well as it is against him that holdeth all points of faith to be unwritten. Admit unwritten Traditions and then indeede the argument *ab autoritate negativa* is of no force; because *Tradition-mongers* may answer, All points of faith are not proved by the Scriptures. but seeing the Scriptures make use of this kinde of argument, as in proving the glory of Christ to excell the glory of the Angels, because ^a *It was not said to any of the Angels, Thou art my sonne, this day begate I thee*. Seeing the Fathers make use of it, as ^b *Irenaeus*, ^c *Origen*, ^d *Hillary*, ^e *Augustine*, ^f *Hierome*, and now *Tertullian*. Yea seeing our Adversaries themselves make use of it, as ^g *Bellarmino*, and the ^{*} *Iesuit*; how then can this be true? that this kinde of argument is of force onely against them that hold all points of faith are to be proved by unwritten Tradition onely, and none at all by Scripture. In all these places it is but a particular point which is handled, and all of them depend upon this universall proposition; *That which is not written is not to be beleaved*. As in this of *Tertullian* (in which the *Iesuite* choppeth Logicke, like one that may talke of *Robin Hood*s butts, and never shot in his Bow) In this, I say, the Boyes of the Logicke Schoole will not say that the Premisses are particular, for then *Tertullian* had no skill in Logicke to argue thus. Some things which are not read are to be rejected. This is not read. Therefore it is to be rejected. Let the *Iesuite* with all his Logicke (if he have any) frame *Tertullians* argument into a Syllogisme true both in moode and figure,

^a Heb. 1. 5.^b Iren. l. 1. c. 17.^c Origen boma^d 5. in Levit.^e Hilary in psal.

232.

^f August. cont.

liver, Petil. l. 3.

^g c. 6.^{*} Hierom. cont.

Helvid:

^f Bellarm: l. 1:

de Rom. Pont;

c. 16.

^{*} Pag. 177.

figure, that we may see for our learning, whether the Premisses wilbe particular, and the Inference universall, and not rather contrary; the Premisses universall and the Inference particular. Thus *Tertullian* disputeth against *Hermogenes*; Whatsoever is not written is accursed. This is not written. Therefore it is accursed. In like manner we dispute out of *Tertullian* against unwritten Traditions by the same generall *medium*. Whatsoever is unwritten is accursed. The Traditions which we oppose are unwritten. Therefore they are accursed.

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[Secondly, We confesse when any thing is maintained contrary to the expresse text of the Scripture, as we see in this error of *Hermogenes*, then the argument ab authoritate negativè may rightly be pressed, according to this example of *Tertullian* by you produced.]

Some of your Traditions are of this nature, as your worshipping of Images, and your halfe-communion: the one expressely contrary to the second commandement; ¹ *Math. 26. 27.* and the other expressely contrary to this text, ^h *Drinke ye all of this.* And if this answer be found, that the argument ab authoritate negativè is onely to bee prest against such things as are defended contrary to expresse Scripture, why then doe the Fathers formerly named use it against such opinions as were defended not contrary to any expresse text of Scripture? *Tertullian* in his booke *De Corona* (out of which presently you shall heare the *Iesuite* disputing) useth this kinde of argument to prove, that a Christian may not weare a crowne, or garland on his head as the heathen did, because the Scripture commandeth it not. And yet this is not contrary to any expresse text of Scripture. Why doth *Cardinall Bellarmine* use this kinde of argument not onely against us in the point of the Popes supremacy, ⁱ *Because it was not said to any of the Apostles, but onely unto Peter, Pasce oves meas.* But also against the Greeke *Liturgies*, ^k *Because many things in them are not commanded by the Lord?* And why doth *M. Malone* himselfe use it against us,

¹ Bellarm. de Rom. Pont. l. 1. c. 16.

^h Bellarm. de Mur. ar. l. 4. c. 13.

us, [** Where doe we read that Christ gave any commande-^{* Pag. 117.} ment to his Disciples to write his Gospell? And where are we commanded to read it?*] Yet neither the writing of it, neither the reading of it is contrary to any expresse text of Scripture. Maintaine what you will as a point of Salvation that is not contrary to the expresse text of the Scripture, yet if it be not written either expressely, or by firme consequence, in the Scripture, it is threatened with a *woe*, and it may be condemned with this kinde of argument; ¹ *Who required this at your hands?* not onely direct murder expressely contrary to Scripture, but likewise pretended religion in burning children in the valley of *Ben-hinnom*, is condemned by God himselfe, because ² *It is that which hee commanded them not*. Such things crosse the perfection of Scripture, and are as bad as those things which crosse the verity of it.

In the * last place he opposeth those things which *Tertullian* wrote when he was not a man of the Church, but an *Hereticke*, against this which he wrote against an *Hereticke*. ^{* See that of appealing answered in the former part.}

[*He telleth us that there be many points * which wee doe hold without any testimony of Scripture, onely by the title of Tradition, defended by the patronage of Custome. And if thou is, demaundest authority for these out of Scripture, thou shalt get none at all. Tradition shalbe assigned for the Author, use and custome for the confirmer, and faith for the observer of them. by these examples then it shalbe confirmed that the use and observation of unwritten Tradition may be defended.*] Vnto this he addeth an observation of his owne [*Behold now how this place produced by our Answerer out of Tertullian against unwritten Traditions, maketh no more against the same, then it doth against Tertullian himselfe.*] ^{Reply pag. 137}

His observation is true; for *Tertullians* first writings being found make against his latter workes which were corrupt. This booke *de Coronas* was written by him after he became

became an *Heretick*; and if that be true which *Hilary* telleth of him, and of his writings; *The last error of this man, took away the authority of his former probable writings.* How little credit is then to be given unto this booke, which he wrote in the depth of heresie? Hee wrote it against the Christians, who held that it was better for a Christian to weare a Crowne, or garland of flowers upon his head, as the heathen did, being commaunded by the Emperour to doe so; then in such an indifferent thing to oppose his authority, and thereby to incurre his displeasure. *Tertullian* held the contrary, and having no ground for his opinion in the Scriptures, he fled (as our Adversaries doe) unto Tradition. And this made him extoll unwritten Traditions, and to affirme that which here the *Iesuite* alledgeth. Thus he that formerly taxed the Hereticks, that they were *Lucifuga Scripturarum*, may bee taxed for the same. He that rejected any thing that could not be read in Scripture, now beleeveeth many things without any testimony of Scripture. He that said, *When we beleeve the Scripture, we desire to beleeve no more; for this we beleeve first, that there is no thing else for us to beleeve:* Now receiveth unwritten Traditions into his beleeife. And therefore the *Iesuite* saith well, [*This of Tertullian maketh no more against unwritten Traditions, then it doth against Tertullian himselfe.*] His former writings being Orthodoxall make against his latter which were hereticall; and so they doe against unwritten Traditions. There is one thing more which he observeth out of *Tertullians* words.

Consequens error huius hominis detraxit Scriptis probabilibus auctoritatem. Hilary in Math. can. 5.

Tertul. de Resur. Carnis.

Nihil desideramus ultra credere hoc enim prius credimus, non esse ultra quod credere debemus. Tertul de Praescriptis c. 8.

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[*And here by specifying such unwritten Traditions as are observed by faith, he giveth an handsome bobbe unto our Answerer when he is not ashamed to declare him for an Advocate of unwritten Rituall Traditions onely.*]

That *Tertullian* defendeth onely unwritten Rituall Traditions is a thing most manifest by the particulars which he nameth, as, *To be thrise dipt in Baptisme: after to mixe a little milke and honey mixed together: then not to wipe the*

the body of the party baptised for a weeke after: Not to fast upon sundayes: and to crosse our selves upon every occasion. And if thou demandest authority of Scripture for these, and such like Disciplines, thou shalt get none at all; Tradition shalbe assigned for the Author &c: saith he. Now if these be doctrinall Traditions, and points of faith, why then doe not you use them? why is aspersiō used in stead of immersion? why is the party baptised washed ere the weeke be out? why doe you fast on sundayes? And why doe you crosse your selves so little? His jest is spoyld, and the bobbe put upon himselfe: he promised to * *Confirme it by the testimony of this Fathers, that he allowed Doctrinall Traditions unwritten.* And yet he bringeth him in as an Advocate of Riscall Traditions onely; so that Tertullian in this is not so bad as he would make him. And for his flout of standing in Hermogenes shop; The place becommeth him better: such peddling Merchants stand in neede of darke shops to sell their naughtie wares to their deceived Customers.

In the two Testaments, saith * *Origen, every word that appertaineth to God may be discussed: and all knowledge of things out of them may be understood.* But if any thing doe remaine, which the holy Scripture doth not determine, no other third Scripture ought to bee received for to authorize any knowledge, but that which remaineth we must commit to the fire, that is, we must reserve it unto God: For in this present world God would not have us to know all things.

3. In these words Origen taketh the same oath which his foreman tooke. But the Jesuite cannot see the wood for trees, he cannot see how these particulars are applied. And therefore he telleth us a tale of [A Painter so skillfull in his Art, that having painted the images of severall creatures, he was accustomed to write under every one, what they were; as, this is an horse, this is a dogge, &c.] So I need not write under, that you are a Cocke: &c. to tell such a tale of a Cooke, and a Bull: Like Painter, like Replyer, in missing that this example had beene followed. He that cannot see how
this

Answer.
* Origen. in
Leviti. Hom. 5;

this maketh against unwritten Traditions is as senselesse as the *Painters horse*, and in controversies *Afinus ad Lyram*. His answer is like to be without understanding, when he answereth to that which he *understandeth not*, and in this manner.

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[*We say with Origen, that in the two Testaments every word that appertaineth to God may be discussed, and all knowledge of things out of them may be understood, either immediately, or mediately: that is by the helpe of unwritten Traditions, unto which the holy Scripture doth expressly send, and direct us.*]

It is in vaine to call for the weapons of holy Scripture, by them to fight for unwritten Traditions, seeing you have already received the worst at them. The holy Scripture doth not send us to unwritten Traditions to learne the knowledge of God, or of any necessary thing unwritten, *Seeing in every word that appertaineth to God may be required, and discussed.* That which the Scripture leaveth to the Tradition of the Church is either the delivery of *Rituall Traditions unwritten*, or the explanation of *Doctrinall Traditions written* in the Scripture. And suppose the two Testaments did send us unto Doctrinall Traditions unwritten, yet to say, [*They are Scripture, and no third Scripture, because the Scripture sendeth us unto them.*] Is as true, as if I should say; The *Pismire* is Scripture, and yet no third Scripture, because the Scripture doth send us unto the *Pismire*. And to say, that *all things may be required, and discussed in the two testaments.* [*Because they send us for helpe unto unwritten Traditions.*] Is as if I should say, The gold that is *acquired*, and refined in the *Indies* may bee *acquired*, and refined in *Spaine*; because *Spaine* sendeth for gold unto the *Indies*. The gold, saith *Origen*, which was *not in the Temple, was not holy; so that, that is not in the Scripture (let it appeare never so glorious unto some) is not holy.* Unwritten Traditions are not in Scripture; and therefore (though they be glorious things in your eyes) they are not

1 Prov. 6. 6.

Aurum, quod fuerit extra Templum, non est sanctificatum: Sic omnis qui fuerit extra divinam Scripturam (quamvis admirabilis videatur quibusdam) non est sanctus. Orig. Rom. 25. in Matth.

not holy. That of *Origen*, which the Iesuite alledgeth concerning the baptizing of Children (*that it is a Tradition from the Apostles*) is * formerly answered.

* Sect. 4. divif.
11.

Hippolytus the Martyr in his third Homily against the *Heretic of Noëtus*. There is one God, whom we doe not otherwise acknowledge but out of the holy Scriptures. For as hee that would professe the wisdom of this world, cannot otherwise attaine hereunto unlesse he reade the doctrine of the Philosophers: so whosoever of us will exercise piety towards God, cannot learne this elsewhere, but out of the holy Scriptures.

Answer.

&c.

[*All this runneth upon the same straine with that which* Reply pag. 139 *you even now produced out of Origen: and therefore as you repeat the same, so wee returne you the same Answer. And wishall wee desire you wish this holy Martyr to understand whatsoever the Scriptures doe teach. For they teach you to holde such Traditions as the Apostles gave, whether by writing or by word. They teach you to hearken unto the Church.*]

4. *Hippolytus* here taketh the same oath with *Origen*, & both give their verdict against unwrittē Traditions. This is the same strain upon which they run. His answer unto that of *Origen* is already confuted, & if this be the same, (as indeed it is no wiser then the former, but threed-bare, and worne out at the elbowes) I need not againe confute it. It cannot fit with the wordes of this holy Martyr; for as it were ridiculous to say, *The wisdom of this world may be attained unto by reading the doctrine of the Philosophers: & then to interpret this, Not immediatly by reading their writings; but mediately by going to the living Philosophers: So it is as absurd to say, Our piety towards God may be learned out of the holy Scripture; & then to interpret this, not immediatly out of the Scriptures themselves; but mediately by going to the Church.* Yea it is more absurd, because the writings of the Philosophers are not so wel able to make a man wise for the world, as the Scriptures are to make a man wise unto salvation. The scriptures teach us to hold such traditions as the

G

Apostles

Apostles gave: but they taught the same doctrines both by Scripture, and by word of mouth. This maketh nothing for Popish Traditions, such the Apostles never gave by writing, or by word of mouth. They teach us to hearken unto the Church; when the doctrine of the Church is consonant with the doctrine of the Scriptures: and not to hearken unto the Church when it teacheth otherwise. Thus saith the Lord of hostes, Hearken not unto the words of the Prophets that prophesie unto you, and teach you vanity: they speak the vision of their owne heart, and not out of the mouth of the Lord.

1 Icn. 23. 16.

Answe.

Athanasius in his oration against the Gentiles: The holy Scriptures given by inspiration of God, are of themselves sufficient for the discovery of Truth.

1 Iren. 1. 3. c. 2.

5. This is an evident testimony directly opposite to the position of our Adversaries, which they have learned from condemned Heretickes, *That truth cannot be found out of the Scriptures by them that are ignorant of Traditions.* And yet the Jesuite painteth this likewise with false colours, answering,

Reply p. 139.

[First the Scriptures discover this truth, That wee must hold fast unwritten Traditions.]

* Pluribus verbis hæc vox αὐτάρκεια, cui nullæ respondet Latina est declaranda. Est autem αὐτάρκεια, is qui suis bonis contentus, satisque copiosè instructus est, quiq; nullas externas opes desiderat. Lamb. in Aristot. Ethic. h. 1. c. 7.

We have oft discovered this to be an untruth: and for the better discovery of it wee will observe one thing more from the force of the Greek word, αὐτάρκεια, which *Athanasius* useth. * αὐτάρκεια signifieth not a mediate sufficiency, as if the Scriptures were sufficient for the discovery of truth, because they send us to the Church: nor such a sufficiency as needeth any other helpe, as if the Scriptures were sufficient for the discovery of truth, by having the helpe of unwritten Traditions joyned with them: but as *Lambine* in his notes upon *Aristotles* Ethickes observeth, *"This word αὐτάρκεια must be expressed by more words, for there is no one Latin word that can fully declare it. He is αὐτάρκεια, that is, content with his owne store, and is furnished with enough, and with abundant, and desizeth no other helpe."*

It

It is such a *self-sufficiency* as is in the heavenly Kingdome, of which *Theophylact* saith, *It is sufficient, and needeth nothing.* Such then is the fulnesse, and the self-sufficiency of the holy Scripture, that it hath store in it selfe, it is fully furnished, yea so abundantly, that it needeth not the helpe of unwritten Traditions to discover any truth.

[*Athanasius here speaketh not of all Truth, but of Two speciall points of faith onely, to wit. That Idols are not Gods, and that Christ is the onely true God: concerning which two articles, he wrote those two bookes to Macarius. And for the discovery of those two points, the holy Father saith, that the Scriptures are sufficient.*]

As in these two bookes to *Macarius* he wrote of these two points, and also of many other points; (for in the first he wrote of the deity of the Father, of the immortality of the soule, &c. And in the second, of Christs manhood, his incarnation, death, resurrection &c.) So here he speaketh not onely of those two points, but of all truth in generall, that *The Scriptures are sufficient for the discovery of truth.* And therefore in his Tractate of *Christs incarnation*, he taxeth them of great immodestie which speake the things which are not written.

[*Athanasius in that place maketh mention, not onely of the holy Scriptures, but also of the bookes of holy Fathers: and to both doth he attribute this sufficiency, forasmuch as a man by reading of those bookes may discover the true sense and meaning of the Scripture.*]

This is not the true sense and meaning of this Father. In the words following though hee maketh mention of the Bookes of the Fathers, yet he never intended to impart any part of this sufficiency unto them, or to make them equal with Scripture, as you doe with Traditions: but he declareth that they are good commentaries, or helpes for the understanding of the holy Scriptures. His words are these, *There are also many bookes of the holy Fathers, in which if a man imploy himselfe, he may in some sort attaine unto the inter-*

*ἡ δὲ αὐτὴ ἀπο-
λύτως ἰσχυρὰ, πε-
ρὶ τῆς διδασκαλίας. -
Theophyl in
Ioh. 18.*

Reply p. 130.

Reply p. 139.

Pag. 114.

pretation of the Scripture. It is one thing to say, that by reading of the bookes of the Fathers a man may in some sort attain unto the interpretation of Scripture, & an other to teach that the bookes of the Fathers are to be compared with the Scripture. If the *Jesuit* would say no more of unwritten Traditions, then *Athanasius* saith of the books of the Fathers, then the controversy were ended; for you see he brings not the commentary into the Text, but distinguisheth between the commentary & the Text: you make no difference between the one & the other, but make the interpretation as authentick as the Text, even as *S. Iohns Gospel*. He attributeth unto the scriptures the sufficiency to discover all truth to be learned, & to the Fathers the interpretation of Scripture, as an help that the same truth may be more easily learned: you attribute to the Scriptures a sufficiency only to teach some truths, not all truths which are to be learned; & teach that those truths must be taught by unwritten Traditions. Unwritten Traditions are not therefore only interpretations of Scripture, but even additions to it. In the last place, he objecteth out of *Athanasius* in this manner.

Reply p. 139.

* *Athanas. Epist. ad Epictet.*

[*Athanasius disputing against the Arians, did most frequently beate them downe with the authority of the Church, & of unwritten Traditions. Yea hee thought it * sufficient for their confutation, to tell them without any more ado, that their Doctrine was not agreeable to that of the Catholicks Church, nor yet was held by the Fathers of former ages.*]

I thinke it sufficient for your confutation to tell you, *Operes mandata esse memorem*. You told us even now in your second Answer, That the Scripture was sufficient for the discovery of two truths, whereof one was this, That *Christ is truly God*. Did not the *Arians* deny this article of faith? And yet now you tell us, That the *Arians* could not be overthrown but only by the help of unwritten Traditions. Sir, where was your memory when you wrote this?

Yet for your more full confutation I tell you, that in the same Epistle hee saith, *The faith confirmed in the Nicene*

Nicen Council (at which he was present) according to the Scriptures, was sufficient to beat downe the *Arian Heresie*. And in an other place hee declareth his minde, saying : *Let us thinke that the well ordered Canon is sufficient to attaine the knowledge of God.* And not onely by the Scriptures, but likewise by the authority, and Tradition of the Church (that is, the succession of the truth of this doctrine) doth he confute them. Now good Sr Wifekakers tell me in your wisdom; If this holy Father had onely used the Tradition of the Church, and not the authority of the Scriptures, to beat downe the *Arian Heresie*, would it follow, that he could not beat it down by the Scriptures? Doth the use of one meanes exclude the possibility of the other? Because now we are beating down unwritten Traditions by the Fathers, have we not, or can we not therefore beat them down by the Scripture? Seeing the Arians held such a wicked and manifestly perverse a doctrine, therefore saith this holy Father it is sufficient to tell them &c. so we thinke it sufficient for confutation of unwritten Doctrines, to tell you, *This Doctrine is not agreeable to that of the Catholicke Church, nor yet was held by the Fathers of former ages*; so farre are we from condemning the Doctrine of the Catholicke Church, that by it we condemne this new Doctrine of unwritten Traditions.

[Again, * Let the Arians answer me if they can, where doe they finde in the Scriptures this solemne word, & by what reason doe they hold God to be unbegotten? Behold we have evident demonstrations that this our Doctrine was delivered by Traditions from hand to hand by the Fathers.]

We conteste with *Athanasius*, that the wordes *unbegotten*, or *coessentiall*, are not written. but yet the Doctrine signified by these wordes (as we have * formerly shewed) is written in other wordes. Is the doctrine unwritten, because the word is unwritten? And is the Doctrine not taught in Scripture, because it was preserved in the Church, and delivered by Tradition from hand to hand? *Athanasius*

Reply p. 140.
* Idem de decret. Synod. Nic. cont. eu-
Feb.

* Sect. 4. Divis.
12.

2. ἡ δὲ μὴ εἶναι
 λήγουσιν τὴν ἐκείνου
 ἐν ταῖς γραφαῖς,
 ἀλλὰ ἐξ αὐτῶν ὅτι
 οὐκ εἶναι τὸν οὐρανόν
 γὰρ οὐκ ἔστιν,
 ἐν οὗτοι αὐτὸν δὲ
 λέγουσιν ὅτι ἐστιν
 οὐκ εἶναι τὸν οὐρανόν
 οὐκ εἶναι τὸν οὐρανόν
 Athanas. Epi-
 stol. de Senten.
 Dionys. con.
 Arian.
 Reply p. 140.
 * idem in E-
 pist. ad ubiq.
 Orthodox.

shall answer for us. * Although I cannot find that word in the Scriptures, yet gathering the Doctrine out of the Scriptures, I knowe, that hee that is the Sonne, and the Word, cannot be of an other substance then the Father.

[Lastly, * The constitutions of the Church, saith hee, are no novelties lately brought in: but they were delivered by our first Fathers. Neither did our Faith now beginne, but it descended from our Lord by his Disciples unto us.]

When the *Arian* persecution was so hote against the *Catholickes*, as that *Athanasius* was thrust out of his Bishoprick, and an *Arian* by *Simonie* purchased it, then this holy Father wrote this Epistle. This made him complaine that the *Constitutions* of the Church were overthrowne, and a new faith set up by these Intruders. What doth this make for unwritten Traditions? If it be, because the Church hath *Constitutions*; wee graunt it; but these are *nihil ad rem*, no points of faith. If it be, because our Faith descended from the Lord by his Disciples unto us, wee graunt this likewise: but what is this? Even the forme of wholesome Doctrine contained in the Scriptures, as it was taught first by the Disciples of our Lord, and after preached *vivâ voce* by the Church. Wee plead for the same Faith which was at once delivered unto the Saints. We acknowledge no faith, but that which from Christ by his Disciples is descended unto us. And wee deny that the Church in after-ages had any power to coyne a new Article of faith. With you are the *Novelties*, Traditions of a later invention, not so old as from the time of *Athanasius*, nor descended from our Lord by his Disciples. You have coyned many new Articles of faith. What will you say for your *Eccllesiasticall* Traditions, which you make to be of the same faith & authority with the written word? By the judgement of *Athanasius* they cannot be points of faith, Because our faith descendeth from the Lord by his Disciples unto us.

S. Ambrosius

S. Ambrose: * The things which wee finde not in the Scriptures, how can we use them? And againe: * I read that bee is the first, I read that he is not the second, they who say bee is the second, let them shew it by reading.

Answer.
* S. Ambros.
offic. 1 c. 23:
* Idem in vir-
gin. instit. c. 11.
Reply p. 140.

[*S. Ambrose instructing Churchmen how they ought to carry themselves in their conversation, propoundeth the question, whether they may use such pleasant & merry jests in their speech as the Philosophers doe commend? Whereunto he answereth negatively in these words. The things which we find not in Scripture how can we use them? In which words he doth not condemne unwritten Traditions, but disalloweth onely jests and light talke in Ecclesiasticall persons, whose speech ought to be grave.*]

6. If their light talke be condemned, how then can rayling accusations and slanderous speeches (against him that wrote so gravely against you) besee a man of your coate? The condemning of merry jests, I confesse, doth not condemne unwritten Traditions: but the *medium* or argument which *S. Ambrose* useth against merry jests, is as powerfull against unwritten Traditions. Thus his argument is framed. Whatsoever wee finde not in Scripture, we are not to use; but I may assume, unwritten Traditions are no more found in Scripture then merry jests: And therefore we must not use them. Thus this learned Doctor condemneth not onely merry jests: but also whatsoever is not written in the Scriptures. And if in the things of least moment, as in the forme of words, he wold not have Ecclesiasticall persons goe beyond the limites of the Scripture, how much more is it unlawful for them to passe the same bounds in the things of greatest moment, as in points of faith, and doctrines of salvation?

Vnto the other sentence of *S. Ambrose* he returneth his Answer in these words.

[*We reade that unwritten Traditions ought to be received, we reade that they ought not to be rejected, they that say they ought to be rejected, let them shew it by reading.*]

This counterfeit answer is a silly shift. It is not the voyce of *Iacob*, but of *Eſau*. He ſtill flyeth from the Fathers unto Scripture. (at which weapon he hath already received the foyle) for defence of unwritten Traditions. This discovereth that this great pillar of Popery hath no foundation to uphold it in the Scriptures, or Fathers.

Answer.
* Hilar. l. 3. de
Trinit.
* Idem l. 2. ad
Conſtan. Aug
Reply pag. 141

*It is well * ſaith S. Hilary, that thou art content with thoſe things Which are Written. And in another place * he commendeth Conſtantius the Emperour for deſiring the faith to bee ordered onely according to thoſe things which are Written.*

[*We have often told you, that our Traditions in particular are authorized by holy Scripture, in as much as it doth ſend us unto the Church to learne them of her.*]

7. A Ieſuites affirmation is no confirmation; I confeſſe you have oft tolde us ſo, and we ſee that it is your only anſwere in all your diſtreſſes: but if you did ſweare it as oft as you tell it, wee would not beleave you, becauſe your Traditions are not the Traditions, of which the Scripture ſpeaketh: neither is your Church the Church unto which the Scripture ſendeth us. There is onely a nominall agreement; but a reall difference; as betweene *Simon Peter*, and *Simon Magus*: *Iudas the Apoſtle*, and *Iudas the Traytor*.

Answer.
* Baſil ho. 29th
adverſ. calumn.
S. Trinit.
Reply pag. 142

*S. Baſil, * Beleave thoſe things which are written; the things which are not written, ſeek not.*

[*S. Baſil diſputed againſt the Arian Hereſie, which denied the Godhead of Chriſt Jeſus: concerning this, ſaith he, Beleave thoſe things which are written, the things which are not written, ſeek not. That is, ſeek not in what manner the Sonne was begotten of his Father. Doeſt thou beleave that he was begotten? Seek not, how? Where we ſee that he ſpeaketh onely of ſuch things as concerne the manner, how the Sonne was begotten of the eternall Father. How can you apply this againſt Tradition? Doe you not obſerve that this maketh more for Traditions, then againſt them, ſeeing that S. Baſil here confeſſeth of a point of faith (to wit, that the Sonne is coeternall with the Father) that it cannot be found written.*

18. Be it so, that *S. Basil*, writing of the manner how the Sonne was begotten of the Father, saith concerning it. The things which are not written seeke not. Yet we may well apply this against unwritten Traditions. He that beleeveth unwritten doctrines will never say, seeke not those things which are not written. But if any man were too curious in searching after secret things, he would add this, seeke not those things which are not written, nor taught by unwritten Traditions. Neither would any man rest satisfied with this answer if he did beleve unwritten Traditions; but hee might reply, why should I not seeke after this though it be not written? May not this, as well as many other mysteries, be taught by unwritten Tradition? The *Iesuite* forgetteth what he said before, * That the Scriptures are sufficient to prove the Godhead of Christ. And that *S. Basil* * alladged this text to prove the same, In the beginning Was the word. Yea not remembring his own exposition, That *S. Basil* speaking of the manner how the Sonne was begotten saith, seeke not that which is not written, he now crosseleth all this, and telleth us, This maketh for unwritten Traditions, seeing that *S. Basil* here confesseth of a point of faith (that the son is coeternall with the Father) that it cannot be found written. We know the manner is not written how the Son was begotten of the Father; we are not able to comprehend that unspeakeable generation: neither is the manner of it a point of faith. But that the Son was begotten of the Father, and that he is coeternall with the Father, this is a point of faith, and written in the Scriptures. * The Scripture doth containe all the knowledge of that infinite Deity, so far as such divine Mysteries may be comprehended by an humane nature in this life. saith *S. Basil*.

* It is a manifest falling from the faith, and an argument of arrogancy, either to reject any point of those things which are written, or to bring in any of those things that are not written.

The *Iesuite* doubteth of that booke, which wee can prove to be *S. Basils*: but seeing upon better consideration he

* Pag. 139.

* Pag. 141.

* Basil de fide,

Answer.

* Basil de fide

he accepteth of the booke we will spare that labour, and heare what he answereth to the matter.

Repl^y pag. 142.

[S. Basil, and the rest of the Fathers, did hold, that whatsoever was delivered by Apostolicall Tradition unwritten, Was not absolutely and altogether out of the holy Scriptures, no more then what the Embassadors (having letters of credence from the King) doth deliver, is out of the said letters Royall, but is virtually and mediately contained therein.]

Wee dispute not against Apostolicall Traditions; prove yours to be Apostolicall and we will receive them. Is it not strange, that this distinction of containing things mediately, and immediately should be sufficient to answer all the testimonies of the Fathers (as that the Scripture containeth all things not immediately, but mediately) and yet none of the Fathers would ever expound their meaning to be so? S. Basil compareth the Scripture unto ^b An Apothecaries shop wherein all soules may be cured, and from which every man may take a medicine to heale his disease. Now as it is absurde to say, This Apothecaries shop containeth all medicines for all diseases, because it is written on the shop doore, Goe to such a place for them: so it is a senselesse thing to say, the Scripture containeth all medicines for the Soule, because it sendeth to an other for them. That of the Embassadors letters of credence is already * answered. And so is that of S. * Basil in commending unwritten Traditions. S. Basil teacheth further, * That every word and action ought to be confirmed by the testimony of holy Scripture &c. And that it is the property of a faithfull man, to be fully perswaded of the truth of those things that are delivered in the holy Scripture, * and not to dme either to reject, or to adde any thing therunto. For if whatsoever is not of faith be sinne, as the Apostle saith, and faith is by hearing, and hearing by the word of God: then whatsoever is without the holy Scripture, being not of faith, must needs be sinne.

These two testimonies the Jesuite passeth over in silence.

9. Many

b ἀποθήκη ἐστὶν καὶ φαρμακείον
ἐν ᾧ πάντα τὰ ἀνθρώπων
καταρτίζονται καὶ ἡμεῖς
ἐν τῇ ἐκκλησίᾳ τοῦ κυρίου
καὶ ἐν τῇ ἐκκλησίᾳ τοῦ κυρίου
ἐν τῇ ἐκκλησίᾳ τοῦ κυρίου
Basil de virtut.
Pfal. in Prolo.
ad Pfal.

* Sect 5. Div. 3

* Sect. 1. Div. 1
Answer.

* Basil in Ethicis.
Regul. 26.

* Idem ibid.
reg. 80. c. 23.

9. Many other testimonies are produced out of the Fathers by the most reverend *Primate*, as that of *Gregory Nisſene*,* *In that only the truth must bee acknowledged, wherein the seals of the Scriptures testimony is to be scene.* Of *S. Hieron*,* *As we deny not those things which are written; so we refuse those things that are not written.* That *God was borne of a virgin we beleeve*, because we read it: that *Mary did marry after she was delivered we beleeve not*, because we read it not. With those of *Theodore*,* *I am not so bold, as to affirme any thing that the Scripture hath pass'd in silence.** *It is an idle and a senselesse thing, to seeke those things that are pass'd in silence.* These the *Jesuite* passeth not over in silence; but as he is idle and senselesse in seeking after unwritten things: so he maketh an idle and senselesse answer in defence of things unwritten.

* Greg. Nisſ.
Dialog. de Ani-
ma & Refur:
* Hieron. adv.
Helvid.

* Theodor. di.
al. 3.
* Idem in
Exod. quæst. 36

[These Fathers did alwayes suppose holy Traditions to be virtually contained in the Scripture, howsoever they bee not plainly expressed in the same.]

We beleeve the same, that there are many holy doctrines (which are holy Traditions) which are not plainly expressed word for word in the Scriptures; and yet we call them doctrinall Traditions written, because they are virtually contained in the Scriptures, and by sound inference deduced from them. But this maketh nothing for Popish Traditions; they are not holy, but prophane: not written, but unwritten: not plainly expressed, nor virtually contained in the Scriptures, but only taught and delivered by a Church and that no true Church, but a false Church. I have heard of a subtle disputant, who would undertake by three distinctions to avoide any argument were it never so evident; the *Jesuite* goeth beyond him, for with this one distinction onely of *mediate*, and *immediate* he hath answered all the testimonies of these Fathers. The vanity of this distinction we have oft discovered, and now leave it to the judgment of an understanding Reader.

10. And now the *Jesuite* contrary to the duty of the Defendant

Defendant becommeth the Assailant, huddling together a confused number of testimonies for unwritten Traditions out of the Fathers. But that nothing may scape us without due examination, we wilbe content once more to run the wilde-goose chase, and to hunt him out of every corner.

Reply pag. 143

* Basil. de Spir. Sanct. c. 29.

[The Arians denying that the holy Ghost ought to be worshipped as God, and with God, alleadged that it was no where written in the Scripture. To that we answered thus: saith S. Basil. * If nothing else that is unwritten be admitted, then let this also be rejected: but if many mysteries besides this be received of us without writing, then I pray you, among the rest, let this also be received. For truly I hold it to be Apostolicall doctrine to adhere also unto unwritten Traditions. Amongst which, this which we now have in hand is not the meanest: forasmuch as they who in the beginning did governe all, delivered it unto those that came after them, and so by use in proceesse of time, and by continuall custome it hath now taken strong rooting. &c.]

c Lib. de Spir. Sanct. c. 29.

* Basil. epist. 56. 57. 58. 59.

* Baron. Annal Tom. 4.

The Iesuite donbted of that Treatise of Basil de fide; there is more cause to doubt of this booke de spiritu sancto whether it may not be accounted among the *Postuati*. The Author of it speaketh of *Meletius* as if he were dead long before him, c They that lived with *Meletius* say, that he was of this opinion: but what need I remember the things long past. Yet the true Basil and *Meletius* were *Contanei*; S. Basil wrote foure ^d Epistles unto him. Yea S. Basil dyed three yeares before; for Basil dyed an. 378. and *Meletius* dyed an. 381. as ^e *Baronius* observeth.

Admitting the Author, we answer to the matter, by distinguishing the doctrine contained in the forme of words, from the forme of words it self. This doctrine, The Holy Ghost is to be worshipped as God, is no unwritten Tradition; f It is agreeable to that which is written in other words. saith S. Basil. And he proveth it by the descension of the g Holy Ghost upon Christ in his baptism. The forme of words of

f Basil c. 25.

g Idem c. 29.

of which he disputeth, is this; *Glory be to the Father, and to the Sonne, with the holy Ghost.* The question betwene him and the Heretickes was about the syllable *Cum*, whether it were lawfull to say, *Cum spiritu sancto*, and not rather *In spiritu sancto*? And in prooffe of the lawfullnesse of this forme of words he affirmeth this, which the *Iesuite* alleadgeth, proving it to be lawfull, though it be not written expressely in Scripture, as many other rites, and customes of the Church are observed though they be not written. This Tradition we willingly admit, and desire most reverently to use it in the Lyrurgie of our Church. Yea we allow the decent rites, and orders of the Church, and those are the Traditions of which *S. Basil* disputeth, namely of Rituell Traditions.

[Listen a little more, and you shall heare him declare, that
 * The Doctrines, & Constitutions of the Church, some of them
 we have out of the written word, & some others we receive by
 the secret & hidden Tradition of the Apostles; & both have equall
 force unto Godlinesse: neither can any man, that hath the
 least sight in the things of the Church, contradict any of these.
 For if we goe about to reject such customes as are not delivered
 by writing, accounting them to be of little force, we shall unawares
 damage the Gospell very much, and bring the preaching thereof unto a bare name of words. Neither are we content
 with such things onely, as the Apostles or the Gospell doth expresse,
 but we say many things both before consecration, and after, of great
 avayle for that Mysterie, which we have received by Tradition without
 Writing.]

What a Bull-head is this? to confound τὰ δόγματα, and τὰ νομύματα, Constitutions, and Doctrines, as if they were the same, whereas they differ very much. *S. Basil* in the subsequent words distinguisheth them, saying; *h* Constitution is one thing, *D*octrine is another thing. *Constitutions* are the rites, customes, decrees, or ceremonies of the Church, so δόγματα is translated a *d*ecree: and νομύματα *ordinances*. *Doctrines* are the points of salvation, perpetuall and not changeable,

Reply pag. 144
 * Basil. c. 37.

h *ἀποστολῆς*
δ *νόμος* ὁ *δ* *νόμος*
νομύματα *ἴδιον*
ἰδίον.

Luc. 2. 1.
1 *Ἐφεσ. 2. 15.*

as the Ceremonies are. And in the very words alleadged S. Basil distinguisheth them, for he saith not, *Unwritten Traditions are Gospel*; but *If we reject them, and account them of no force, we may damage the Gospel, and bring Preaching to a bare name.* We should soone see this, if there were no Ecclesiasticall orders. What kinde of prayers, or preaching, or administration of the Sacraments would there be, if every man might be his own carver in these things? Surely there would be a *Babell* of confusion, *Quot capita, tot placita*. The Iesuite in favour of his cause corruptly

* Εἴτε ἐκκλησίᾳ
παρὰ τὴν γραμμὴν δι-
μαρτυροῦν, ἢ παρὰ τὴν
μαρτυρίαν, τὰ μὴ ἐν
ταῖς ἱστορίαις δι-
δακταῖς ἔχοντες
ἢ ἢ ἐν ταῖς πα-
λαιῇς περὶ
ἀποστόλων, &c.

translateth S. Basil in this manner. * *The Doctrines and Institutions which are preached in the Church, some of them wee have out of the written word, and some out of the Tradition of the Apostles.* Whereas S. Basil is thus to be translated, *The Institutions and Doctrines which are preserved in the Church, these (that is the Doctrines) wee have out of the written word: those (that is the Institutions) we have by the Tradition of the Apostles.* So that the doctrine of S. Basil in this differeth nothing from our doctrine; That the unwritten things, which come by Tradition, are the rites, ceremonies, or institutions which are preserved in the Church; (of which sort he reckoneth these, *Signing with the crosse: praying towards the East: standing in prayer betweene Easter and Pentecost: thrise dipping of the party baptised: a certaine forme of prayer both before, and after consecration*) These, we confesse, are not written, but they all are *Risnall* Traditions; and belong not to our controverisie. The *Doctrines* (of which we dispute) are taken out of the written word; this is the doctrine of S. Basil, to which wee subscribe. There is one thing in that of S. Basil which he uttered unadvisedly, *That both the Institutions and Doctrines had equall force unto Godlinesse.* But we must consider, that S. Basil being in the heat of disputation in defence of these orders of the Church spake thus ὑπερβολικῶς; but after being in more coole blood he speaketh like himselfe βασιλικῶς; for having shewed that some things are given by word

word of mouth, he sheweth that those were not necessary things, saying; ¹ *Concerning those things which are given without writings the Apostle Paul hath given no this rule. All things are lawfull, but all things are not expedient. We deny not the lawfull use of Ecclesiasticall ordinances: but that they should be so expedient, as to be of equall force unto Godlinesse with the written Doctrines, this is denyed not onely by us, but even by the wisest Papists themselves. And in the practise of the Roman Church many of the unwritten constitutions, of which Basil speaketh, are not observed; as, ^m praying standing to the East: and ^a The thrise dipping of the party baptised. This omission ^o Bellarmine excuseth by distinguishing the observation of them from the first Institution of them. And if they be not necessary for our observation, how can they be of equall force unto Godlinesse.*

[*As last S. Basil concludeth thus. * The day would fayle me, if I should take upon me to number up all the unwritten mysteries of the Church. I omit the rest. Onely I demand in what written word have we the very profession of our faith, to beleve in the Father, and the Sonne, and the Holy Ghost?*]

As for the rest we have answered. And for the profession of our faith we professe this faith, that all the points of faith contained in the Creed are taught us in the Scriptures. It is the confession of the Iesuite in another ^{*} place [*As for example, the Creed the Scripture declareth plaine enough.*] Vnto whose confession I might adde that of Cyrill, ^p *The choise things of the whole Scripture being knitt together make up the forme of our creed.* And that of S. Augustine, ^q *The words of the Symbole are scattered in the Scriptures, and from them collected into one.* So that by the profession of our faith S. Basil doth not meane the Articles of faith contained in the Creed; but that profession, or manner of reciteing it, which the Church required of those that were baptised, when they came to the yeares of discretion: (as we require in confirmation) or else the whole frame,

*mei tñs origi-
naples xarita
ipis iñdñs ð A-
mos & Nadi. &
&c. Idem in
Recul. con-
tract. can. 1.*

^m Durandi: de
titib. Eccl. l. 1.
cap. 3.
^a Catech: Rom.
de Baptis.
^o Bellar. de ver-
bo non scripto:
l. 4. c. 7.

Reply p. 144.
^{*} Idem ibid;

^{*} Pag. 146.
^p Ex omñs
pñs m xaritas
m omñs dñtis
mñs dñtis
mñs dñtis
dñtis dñtis
dñtis dñtis
Cyril. Catech:
1^a.

^q Aug. l. 1. ad
Catechum: de
Symbol.

frame, Syntaxe, and forme of words, as they are knit together in the Creed. And this, we confesse, is not written *verbatim* altogether in any one part of Scripture, but it is taken out of diverse parts of Scripture, and collected into one forme of words.

Reply pag. 144 [Clement of Alexandria upon the words of the Apostle to the Romans. c. 1. I desire to see you, that I may impart unto you some spirituall gift for your confirmation. * Such gifts as these, saith Clement, could not be published openly by Writing, being a Tradition, which he desired to deliver unto them being present, and not by Epistle.]

* Clem: Alex: Siro: l. 51
[Rom. 1. 12.] 11. What spirituall gift S. Paul meaneth, he declareth in the next verse, * That is, that I may be comforted together with you, by our mutuall faith. Comfort was that spirituall gift which he desired to impart unto them, and to receive from them: and this could not be done so well by writing, as by mutuall speech and conference. It was not to teach any unknowne unwritten doctrine unto them, for that he might have delivered unto Phebe, (the bearer of his Epistle) and she unto them. Yea Paul professeth of them, that they were already * filled with all knowledge. What Paul desired to impart unto them, he desired to receive the same from them: but I hope, you will not say, that Paul desired to bee taught any unwritten Tradition by them.

Reply pag. 145. [Eusebius also telleth us, * That the Disciples of our Lord * Euseb. l. 1. de commended unto the faithfull such things as they learned of demonstr. Evang. c. 3. their Master, partly by writing, and partly without Writing. * Idem cont: And therefore * The Church from one end of the world unto another, confirmeth her doctrine, by testimonies out of the Scriptures, and by unwritten Tradition.]

Marc: Episc. Ancyran
12. I tell you, that Eusebius, by such things as were delivered without Writing, meaneth not such things as were doctrinall; for he commendeth * Constantine his good admonitions given to the Councell of Nice, (amongst which Theodoret relateth this for one) * Consult onely with the Scriptures,

* Ephraemi in

1. Tim. 3.

* Theodor. l. 1.

cap. 7.

*Scriptures; which doe fully instruct us in such things. Other things, such as were Rinnall, might be commended without writing. Neither doth Eusebius say, That such things were delivered to the Faithfull without writing: * But* *unto those, whose soules were as yet misled by their afflictions, and stood in need of curing, they delivered those things, which they judged fit for them, partly by writing, partly without writing.* Now if they were delivered unto such as were not perfect, but carried away with the storme of their afflictions, how can they bee unwritten Traditions? For according to your Doctrine, unwritten Traditions, by reason of the dignitie of such great mysteries, were not delivered by the Apostles unto such as were unsound, and wavering; but unto them that were sound, stayed, perfect, and faithfull. It is true, that the faith was delivered by the Apostles in a diverse manner according to the capacitie of their hearers; Sometimes more accurately, and sometimes more plainly; Sometimes more breisly, and sometimes more fully: but the same points of faith were still delivered unto all, both by writing, and without writing.

** Illis autem qui animas adhuc affectibus obnoxias gerabant, curationisq; indigentes, tradidisse, quæ ijs convenire arbitrabantur, idq; partim literis, partim sine literis. Euseb. ibid.*

The Jesuite in favour of his cause, falsely translateth that other testimony of Eusebius. Thus it is to be englished; ** The Church confirmeth the testimonies of Scripture by unwritten Tradition.*

** Ecclesia ex divinis Scripturis testimonia, ex non scripta Traditione confirmat.*

Howsoever it be translated, it maketh no more for unwritten Traditions, then it doth for the writings of the Fathers, and of the Heathen themselves, because the Church confirmeth her doctrine by the testimonies of the Fathers, and likewise of the Heathen. This inference is as sound; ** S. Paul* confirmed his doctrine by the testimonies of Heathen Poets, and so the Church confirmeth her doctrine by the writings of the Heathens, therefore those Poets, and those heathenish writings are the word of God, and are to be compared with the written Word; this inference (11111) is as sound as this,

The Church confirmeth the testimonies of Scripture by unwritten Tradition; or the Church confirmeth her doctrine by unwritten Tradition, therefore unwritten Traditions are as sure as Scripture, and are to be compared with it. The prooffe is not alwayes to bee compared with the thing proved. In this present controversie (as in all others) we make use of the writings of the Fathers, and of other helpees; yet we give the honour of the day unto the Scriptures, they mult make the onser; they are infallible, and are sufficient for the finall determination of all questions of faith. yet the field being fought, and the enemie vanquished, *ex superabundanti*, wee make use of the Tradition of the Church, of the writings of the Fathers, and of other helpees rather *ad pompam*, then *ad pugnam*, for our greater glory, and your greater confusion.

Reply pag. 145

* Epiphani. hæref. 69.

* Idem. hæref. 75.

[*S. Epiphanius*. * The Father is uncreate, and unbegotten: but where is this saying written? So the word Coessentiall, or Consubstantiall is not written. And * God hath taught us both by Holy Scripture, and also by Tradition.]

13. In the stateing of this Question we allowed unto the Church the delivery of *Wholesome words* according to the Doctrine contained in the Scripture; So that wee dispute not against unwritten words, but against unwritten Doctrines. And though these wordes, *Unbegotten, Coessentiall, &c.* are not written, yet the Doctrine signified by them is written in other wordes, as wee have * formerly declared. This is a doctrine taught us *both by holy Scripture, and by Tradition*. By Tradition, that is, by the preaching of Gods word, by which (we confesse) God teacheth us, and not by writing onely. This onely concerneth *modum tradendi*, the manner of delivery; but the Question is *de re tradita*, of the matter delivered, whether God by Tradition hath taught us any unwritten Doctrines?

The *lesuite* playeth Jack on both sides, now againe
he

256. 14. Di.
vis. 12.

he leaveth his assaying us by the Fathers, and returneth againe to answer the Fathers objected against him, like a tired Iade hee desireth to change his pace, and yet is neither good at trot, or amble. *The holy Scripture, saith S. * Cyril of Alexandria, is sufficient to make them which are brought up in it wise, and most approved, and furnished with sufficient understanding. And againe, That which the holy Scripture hath not said, by what meares should we receive and account it among those things that be true?*

Answer.
* Cyril. l. 7.
cont. Iulian:

[*S. Cyrill, as the rest of the Fathers, under the name of Scripture comprehendeth alwayes unwritten Traditions.*] Reply pag. 145

14. Surely the Seas made his braines adle, he went farre to sucke a Bull, and here is a Bull indeed. He may aswell say, by a man is meant a bull, or under a man is comprehended a bull, as to say, *under Scripture the Fathers alwayes comprehended unwritten Traditions.* Tradition is oft taken for Scripture, but the Scripture is never taken for unwritten Traditions: they are as like as light and darknesse. This is as good non-sense, as the Roman Catholick Church. And this, saith he, appeareth by [*Cyrils exhortation, * Lay up in the inward closet of thy heart the Tradition of the Church, as a certaine Treasure, lay hold on such actions as are acceptable unto God.*] *Call you this an evident prooffe?* It is an evident prooffe that your assertion is false, seeing you can bring no better a prooffe for it. Here is no mention of Scripture, nor of Traditions, nor of unwritten, how then doth this prove, that *under Scripture Cyrill comprehendeth unwritten Traditions?* I know the word Tradition may be taken for Scripture: but *under Scripture to comprehend unwritten Traditions,* is as usuall with the Fathers, as truth is with the Iesuite.

In Theodoret we meet with these kinde of speeches, ** By the Scripture alone am I perswaded: * we ought not to seeke those things which are passed in silence; but rest in the things which are written.*

Answer.
* Theodor.
dialog. 1.
* Idem in Genes. q. 45.

Reply pag. 145.

[*Unwritten Traditions are not passed in silence by the Scripture, neither ought you to gainsay them, if you wilbe perswaded by the Scripture. And truly we may not doubt of the meaning of Theodoret, if wee note well what hee recordeth in his Historie: to wit, that the Fathers of the Nicene Councell condemned the Arians by unwritten Tradition.*]

15. As unwritten Traditions are not Scripture, so they are not contained in Scripture. I confesse the Scripture doth not passe them in silence, no more then it doth *Indas*, but it is to condemne them. The Scripture doth containe some Traditions, such are written Traditions; and such was the Tradition established in the Councell of *Nice*, against which the *Arians* disputed. This *lesuite* hath gathered his basket of scraps from *Bellarmines* full table, out of whom hee might have learned to cite the

* Theodor. l. 1.
c. 8.

place, as well as the words. The words are these: * *By unwritten words* (yet some bookes read it, *by written words*) piously understood they were condemned. It is not materiall how we read it, either *by written words*, or *by unwritten words*; for our Question is not of unwritten words, but of unwritten *Doctrines*. The unwritten words were *Coesstantial*, or *Consustantiall*; which words though they are not written letter for letter in Scripture; yet the Doctrine signified by those words is written in other words as we have oft shewed, and once more will make it appeare. *Athanasius* was one of the *Nicene* Councell, and the wordes cited out of *Theodoret*, are taken out of

* Athanasius in
Epistol. ad
Afros.
* pag. 139.

* *Athanasius*; and yet the *lesuite* hath * formerly declared unto us the judgement of this holy Father, *That the Scriptures are sufficient for the discovery of this truth, that Christ is God*. So that by the opinion of this holy Father, the *Arians* might be condemned by Scripture, as well as by unwritten words; the wordes being unwritten, and yet the doctrine written. *Theodoret* in the same Chapter cited by the *lesuite* addeth this out of *Athanasius*, that they of that famous Councell, Gathered testimonies

out of the Scriptures, and by them condemned the Arius. Adde unto this the grave oration which the great & learned Emperour *Constantine* made in that Council, in which he concludeth with this exhortation, unto which they all yeelded, * *Let us resolve the things in question by the divine Scriptures.*

In those things, saith S. * *Augustine*, which are plainly laid downe in the Scriptures, all those things are found which appertain to faith and direction of life.

[Can you inferre therefore that Traditions are not necessary? and may you not inferre also that therefore your Doctrines deduced by sound inferences are as needlesse? S. *Augustine* speaketh in this place not of all and every point in particular; but onely of such points as are generally necessary for every one to know, as the Creed, the ten Commandments, and the like.]

16. Unwritten Traditions and sound inferences differ as much as truth and error; sound Inferences are plainly, though not expressly word for word contained in the Scriptures: but for unwritten Traditions there is neither plaine nor expresse warrant in them. You declare S. *Augustines* meaning contrary to his minde; hee speaketh of all things, you of some things appertaining to all persons: hee speaketh of the Scripture, that in some places it is plaine, in other places obscure, you of points of faith, which are necessary for some, but not for every one to know: he faith in the plaine places all things that appertain to faith are laide downe, you say, all plaine points of faith are laide downe in Scripture. Is there not a plaine difference betweene your interpretation, and S. *Augustines* text? Wee know that there are some things necessary, & some things not necessary to be knowne. *Whoever will be saved*, saith *Athanasius* in his Creed (which is sung in your Church) it is necessary that he holde the Catholike faith. Other things there are which are not necessary. *We must know that God is, and that he is a rewarder*: but how, we neede not know.

* Ex vii. 30.
ἐν ταῖς ἁγίαις
ῥα γραφαῖς τῶν ἐκ-
τετακέντων τῶν ἀπο-
στόλων. Theodor. l.
1. c. 7.

Answer.
* August. de
doctr. Christian.
1. 3. c. 9.
Reply pag. 146.

* Athanas. ad
Scrap.

* Credo etiam
divinorum e-
loquiorum cla-
rissima autho-
ritas esset, si
homo illud sine
dispendio pro-
missæ salutis
ignorare non
posset. August.
l. 1. de peccat.
merit. c. ultimo
* Ephes. 4. 5:
* Vers. 13.

¶ Vna fides,
quia unum &
idem creditur
a cunctis fide-
libus, unde ca-
tholicadicitur.
Aquin. in E-
phes. 4.

¶ Fox his Aets.
pag. 1586.

* pag. 116.
pag. 118.

saith the same Father. And S. *Augustine* (writing of the Question, how the soule becommeth tainted with original sinne) saith, * *I beleave that the Scriptures would likewise declare this plainly, if it were a thing of which a man could not be ignorant without the losse of salvation.* But this doctrine was never knowne to S. *Augustine*, neither doe wee receive it. That there should bee points of faith which are necessary for all, and those should bee contained in the Scriptures; and that there are points of faith not necessary for all, but onely for some, and those should not bee laide downe in the Scripture. * *There is one Lord, one faith, one baptisme.* As one Lord of Priest and people, and one baptisme for all, so but one faith for all; even an * *unity of faith for Pastors, Teachers, and for the Saints.* How can this faith be Catholicke, if the same faith be not necessary for all? his onely answer must be this, That unwritten Traditions are no part of the Catholicke faith, & that they are not generally necessary for all to know, if they were they would bee found among those things which are plainly laid downe in Scripture. * *There is one faith, saith Aquinas, because one and the same thing is beleaved of all the faithfull; and therefore it is called Catholicke.* There is no specificall, but only a graduall difference betweene the faith and knowledge required of the Priest and of the people: and the Scripture maketh both the man of God, and a godly man perfect, and thoroughly furnished to every good worke. This answer of the *lesuite* is not unlike that answer made by a Chaplin of Bishop Bonners, unto the Martyr *Haukes*, * *That the Scriptures are sufficient for salvation, but not for instruction.* And I answered as the Martyr did, *God send me the salvation, and you the instruction.* If in the things plainly laide downe in Scripture all things are found which are generally necessary for every one to know; why then doe you teach, That it is not found in Scripture, that the * *Father is unbegotten: that the Sonne is consubstantiall with the Father; and that*

that the Holy Ghost is to be adored and worshipped as God: Are not these things generally necessary for all to know? pag. 143.

Again, * Whatsoever you heare from the holy Scriptures, let that savour well unto you; whatsoever is without them, refuse, lest you wander in a cloud. Answer.
* August. l. de
Pastor. c. 11.

[Your meaning was not sure to hurt us by these sayings of S. Augustine, seeing you bring them to so little purpose: for S. Augustine was so farre from thinking the Traditions of the Church to be without Scripture, that he assureth us to hold fast every truth of Scripture, when we doe that which is pleasing to the Church.] Reply p. 146.

17. It is true, our meaning is not to hurt you, but to shake your madnesse, if it may be healed; if not, it is to little purpose for your benefite. It is no wonder to see this silly refuse wander in a cloud, embracing a cloud in stead of *luno*, following after an *ignis fatuus* for the sight of Gods Word, forsaking the beaten path of Gods Commandements, to follow the doubtfull track of humane Traditions, not refusing those things which are *scriptura*.

It is the duty of the Church to teach no unwritten doctrinall Traditions, but onely to teach such Doctrines as the Scripture teacheth her: and as long as the Church performeth her duty, so long the Scripture willett us to heare her. But what if any Church (though once never so famous) fayle in her duty, and holde untruthes against the Scripture, doe wee then holde the truth of the Scripture when wee doe that which now pleaseth such a Church? In this thing, saith S. Augustine, wee holde the truth of the Scripture, when wee doe that which now pleaseth the universall Church. He saith not In all things, but in this thing: and this thing was no unwritten, but a written Doctrine: to wit, the Doctrine of rebaptisation established by the Church out of the Scripture.

He saith, which now pleaseth; hee saith not, which *Al-ways* pleaseth the Church. *S. Augustine* speaketh of the *Univerſall Church*; but the *Iesuits* of the *Roman Church*, for no Church else holdeth unwritten Traditions.

Answer.
* *August. epist.*
42.

And in an other place: * *All those things which in times past our Ancestors have mentioned to be done toward mankind, and have delivered unto us all those things also which we see, and doe deliver unto our posterity, so farre as they appertaine to the seeking and maintaining of true Religion, the holy Scriptures have not passed in silence.*

Reply p. 147.

[He pauseth not where you breake off his speech, but proceedeth to declare that he treated onely of Prophecies, and Predictions, which are all fulfilled according as they are laid downe in the Scriptures. And could you wrong *S. Augustine* so unconſcionably, as to teach, that hee therefore allowed nothing to appertaine to the seeking and maintaining of true Religion, but what the holy Scripture hath not passed in silence?]

18. The former part of *S. Augustines* wordes, *Those things which our Ancestors in times past have mentioned to be done toward mankind, may be understood of Prophecies and Predictions: but the latter part, All those things also which we see and doe declare unto our posterity &c.* can by no meanes be so understood; for *S. Augustine* was no Prophet, neither are wee Prophets to deliver predictions to the posterity to come; but as it was his, so it is our office to declare the writings of the Prophets, and Apostles, and to deliver the doctrines contained in them. And although we were Prophets to deliver Predictions of our owne, yet how can wee say, *The Scripture hath not passed them in silence?* We hate those *Anabaptistick Revelations*, and all your *Papistick Traditions*; & we desire to follow the practise of *S. Augustine*, not To deliver unto others those things, as points of Religion, which the Scripture hath passed in silence.

19. And

19. And thus we have discovered the silly shifts, & grosse dunfery of an ignorant *lesuite* in answering of the Fathers; who (for all his tampering with them) will not be perswaded to alter their verdict, but find him, and all such Tradition-mongers, guilty of treason, for coining new Articulos of faith, such as have not the seale of the living God, namely the authority of holy Scripture to make them current in the Church. And as the *petty lury* have given their verdict against them, so the *grand lury* (consisting of 318. Fathers in the first generall Councell of Nice) have condemned them, for in the name of all the rest *Eusebius Pamphilus* delivereth this; ^d *The things that are not written, neither thinke upon, nor inquire after.*

The *lesuite*, knowing full well that his answer to the testimonies of the Fathers will not give content to an indifferent Reader, (for the truth is they are unanswerable) leaveth againe his answering, and observing no order or method, but onely heaping up a number of Sayings, he betaketh himsele againe to the objecting of the Fathers against us.

[And first for *S. Augustine* all the world acknowledgeth that he standeth for our Doctrine; one of whom we will heape a number of sayings here together.

20. If by the world you meane (as you doe by the Church) the *Roman universall world*, I doubt not but you may have witnesses enough to sweare it: but what neede we witnesses when we may heare himsele speake? You promise an *heape*, and a *number* of his sayings; but I beleeve by the time that we have sifted your heape, and cast up your number, we shall finde nothing in your heape but chaffe, and in your number onely Cyphers. And I hope every judicious Reader will preferre those three direct testimonies objected against you before your Bakers douzen of impertinent testimonies objected against us.

The 1. is against *Maximians* the Arian, [where hast thou ever
read

^d *Gelas. Cyprian: Act. Conc. Nic: part. 2^{da}. c. 19. as it is cited by the most learned Answerer in his reprinted Answer.*

Reply pag. 147

read that God the Father is unbegotten] To this we have
 * Sect. 2. Div. 7 * formerly answered, and answered so againe, though this
 forme of words, *God the Father is unbegotten*, be not written;
 yet the same Doctrine is written in other words. And
 our Question is not of unwritten words, but of unwritten
 Doctrines.

The second is against the *Donatists* [*Many things are
 not found in the writings of the Apostles, but were delivered
 by them without writing. For whatsoever the Church doth
 hold, if it be not found ordained by some Councell, it is beleaved
 to be a Tradition of the Apostles.*] This is likewise * formerly
 * Sect. 2. Div. 6. answered, and so we answer againe, that many things
 are not found expressly written in the writings of the A-
 postles, and yet by sound inference they may be deduced
 from those things that are written, & such things we call
 written Traditions, because they are all one with those
 things that be expressly written. As for example, Whe-
 ther Children shalbe baptised or no? Or whether the ba-
 ptised by Heretickes shalbe rebaptised or no? We read
 no expresse commandement, nor evident practise either
 way; yet by sound consequence these points may be de-
 termined out of the Scripture. And of this in this testimo-
 ny S. Augustine disputeth against the *Donatists*.

Reply pag. 147

* Aug: Epist. 85
 ad Casil.

The third is against the Non-conformists [* *In those
 things whereof the Scripture hath delivered us certainty, the
 custome of Gods people, and the constitutions of our Ancestors
 are to be held for a law.*] In this he disputeth of the rites,
 customes, or constitutions of the Church, and specially of
 the *Saturdayes* fast; concerning which in the same Epistle
 he giveth this advice. *Let the faith of the universall Church
 be one; although the unity of faith be attended upon with di-
 verse observations, by the which that which is true in the
 faith is no way hindered.* Here he distinguisheth these ob-
 servations of the Church from faith; faith is one, they are di-
 verse: they are not of faith, but attend upon faith. So that
 they are to bee held for a law, yet not for the law of faith,
 which

which is of divine right, universall, and bindeth all: but as the law of man, which is but of humane right. particular to some places like the Law of *Gaball* kinde, and bindeth not all like the by-lawes of a Corporation.

The fourth testimony which he citeth out of *Augustine* I finde it in his 118. Epistle, and it is * formerly answered. * Sect. 2. Div. 6.
 [* *All those things which we hold without writing, only by unwritten Tradition, were commended, and ordained, either by the Apostles themselves, or by generall Councils.*] * Aug. ad In-
 quise. lauari: l. 1, c. 13.
 All such things are not *Doctrinall*, but *Rituall* Traditions: not points of faith, but orders and constitutions for the Church. This appeareth both by the words alleadged, and by the subsequent words in the same Epistle. Wee see in the words alleadged *S. Augustine* cannot well tell upon whom to father such things; but he leaveth it doubtfull: it may be they were from the *Apostles*, and it may be they were ordained first of all by generall Councils. But all points of faith are elder then the eldest Council. The *Iesuite* himselfe telleth us out of *Athanasius*, * It is not now-
 * Pag. 140.
 adayes that our faith received its beginning, but it is derived from the Lord himselfe. And *Athanasius* himselfe was one of the first generall Council. That of *Gerson* is most certaine, * Neither the Pope nor any generall Council can make
 * Nec Papa, nec generale Con-
 that to be a point of faith, which was not so before. And in the cilio potest
 words immediately following *S. Augustine* declareth facere aliquid
 what such things were as were delivered without writ- esse de fide,
 ting, *As the Passion, resurrection, and ascension of our Lord, quod ante non*
and the descension of the holy Ghost are yearly solemnely ce- fuit. Gerson.
lebrated. These Feasts put us in minde of greater things, parti: 1. de cri-
 but the Feasts themselves are to be accounted but as rites, circa precept.
 and ordinances belonging to the Church. Non Occides.

The fift is against the *Donatists*, and it is likewise * for-
 * Sect. 4. Div. 8.
 merly answered. [*The Apostles have not commanded any thing in this point, but that custome which was opposed unto Cyprian, must be held to have taken its originall from their Tradition.*] The point of rebaptization is the point of which

which he disputeth, concerning which we oft declared the judgment of S. *Augustine* to be this, that the Apostles expressly commaunded nothing in this point, and yet that this point may be determined by sound infernee out of the holy Scripture.

The sixt is this [*He would not beleeve the Gospell it selfe, but that the authority of the Church moved him.*] The summe

* Sect. 4. Div. 2 of our former * answere unto this is this. S. *Augustine* spake this of the time when he was a *Manichee*, but after his conversion he maketh a better confession. He speaketh of the primitive Church, not of the now *Roman* Church. That power which he ascribeth unto the Church is to be a mover to perswade us to beleeve; not to be a law-giver to coyne Articles of our beleeve.

* Sect. 4. Div. 8 The 7th is likewise * answered. [*Although we have no certaine example hereof out of Scripture, yet we hold the truth of the Scripture in this thing, when wee doe that which now pleaseth the universall Church.*] The Example which is sought for, is an example how those were received when they returned to the Church who were baptised by Heretickes, whether they were rebaptised or no? We confesse the Scripture giveth no example how they were received; but none can inferre, because the Scripture containeth not an example in this point, therefore it containeth not the Doctrine of this point.

* Sect. 2. Div. 3 The 8th is likewise * formerly answered. [*This neither thou nor I can finde plainly, and evidently in the Scripture.*] This is against the *Donatists* in the same point; and I returne the same answere. *This*, that is, an example of this how they were received into the Church that were baptised by the Heretickes, *neither thou nor I can finde in Scripture.* Yea we confesse the point of Doctrine is not written plainly, evidently, and expressly, word for word; but by sound consequence it is deduced from the Scripture.

And now let the understanding Reader judge of the reason

reason that moved the *Iesuite* to object all these testimonies which were formerly answered; surely it was onely to make his promise good, *so heape up a number* without any regard of their nature. He multereth his testimonies, as some Captaines, when their companies are not full, muster their Souldiours, presenting some of them three or foure times over.

The 9th is this. [* *I receive not that which Cyprian held, because it is not received by the Church.*] And I receive not that which is held by the *Iesuite*, because it is not received by S. *Augustine*. Doe I therefore hold unwritten Traditions? *Cyprian* held rebaptization: *Augustine* held the contrary, and confuteth him by the authority of the Church: but doth the use of one meanes exclude the power of another? Because he confuted him by the authoritie of the Church, could he not therefore confute him by the authority of Scripture? *Cyprian* would have this question to be tried by the Scripture, whence, saith he, *is this Tradition? Is it descended from the authoritie of our Lord, and the Gospel, or doth it come from the Acts or Epistles of the Apostles?* And a little after, *Let us goe to the fontaine, to the Evangelicall and Apostolicall Tradition.* This is so evident that *Bellarmino* confesseth, *g He speaketh of the Scripture.* And S. *Augustine* approveth of his admonition *h That which Cyprian admonisheth us, That we should have recourse to the fontaine, to wit, to the Apostolicall Tradition, that is best, and ought to be done.* So that in S. *Augustine's* judgment this point may be determined by the Scriptures. He accounted the testimonie of the Church one good meanes, but the testimony of the Scripture the best meanes, to judge it by.

The 10th is this. [* *The truth surely harboureth in the belly of the Church.*] The truth is, while Christ is the head and husband of the Church truth must needs harbour in the belly of that Church: but if Antichrist become the head & husband of a Church truth cannot harbour in the belly of that

Reply p. 148.

* Aug. l. 1.

cont. Cresc. c.

32.

* *Cyprian*, epist.

74. ad Pom.

pium.

* *Bellarmino* de ver-

bo non script.

l. 4. c. 8.

* *Aug.* de bapt.

cont. Donat,

l. 5. c. 16.

Reply p. 148.

* *Aug.* in Psal.

57.

2. Theſ. 2. 4.

^k Nec Deuses,
nec homo, quia
ſi nevet eſt in
ter utruſq;
Clemen: proem:
in Gloſ.

Reply.

* Aug. epiſt. 56

Reply p. 149.

* Aug: cont.

Faust: Manich:

b. 11. c. 2.

that Church. *The man of ſinne, the Sonne of perdition*, doth ſet *as God* in the Roman Church which was once *the temple of God*. He equalizeth all his Decrees, and his *Cathedrall* voyce with the voyce of God ſounding in the Scriptures. She was along while like a woman ſicke of a timpany, or ſome ſwelling diſeaſe, and at length brought forth a monſter, *Neither God, nor man, but a never betweene both*. And this monſter is the Father of this monſtrous doctrine of unwritten Traditions.

The 11th followeth. [** The whole heights of authority, and light of reaſon for the reparation of mankind, conſiſteth only in the ſaving name of Chriſt, & in his one onely Church.*] As we give unto God the things which are Gods, ſo to the Church the power belonging to her; that is, the ſupream power and abſolute authority unto God: and under God a ſubordinate power and miniſteriall authoritie unto the Church. And this is all which S. *Auguſtine* meaneth.

He addeth the 12th [** Thou ſeeſt of how great force in this matter the authoritie of the Catholicke Church is, which by the orderly ſucceſſion of Biſhops, from the moſt aſſured ſeats of the Apoſtles unto theſe our dayes, and by the conſent of ſo many nations and people is confirmed.*] As in all things wee give due reſpect unto the authoritie of the Catholicke Church, ſo likewise we doe in this point, of which S. *Auguſtine* ſpeaketh, which is of the truth of holy Scripture, that it is the word of God. We confeſſe, the authoritie of the Catholicke Church is of great force to confirme our faith in beleeving which is the Scripture, and what is the true meaning of it: yet her authority extendeth not it ſelfe ſo farre, as to adde unwritten Traditions to the Scripture, or to give any other interpretation of the Scriptures then is contained in them. Her authority is one meanes, but not the onely meanes, to confirme this point; for in the ſame place S. *Auguſtine* ſheweth that there are other meanes likewise, as *Searching into other copies of the Scripture, and*
comparing

comparing the copies with the originall. And yet this is nothing to the Roman Church, it is not the Catholicke Church; in it there is no *orderly succession*; if there be, it is not from the *most assured seats of the Apostles*, but from a doubtfull seat of an Apostle: in it the *consent of nations and people* is not to be heard, but onely the *voyce of the Pope* is to be regarded.

And to make up his Bakers douzen hee concludeth with this.

[* It is necessary that all Christian people preferre the judgement and testimonies of holy Fathers before your Novelities, and choose rather to adheare unto them, then unto you.]

I should but slander you with an action of truth, if I should say, Popery is a *Novelty*: Unwritten Traditions are *novelties*. We have ever preferred the testimonies and judgements of holy Fathers before such Novelties, and if wee will adheare unto them, we cannot adheare unto unwritten Traditions. You preferre *Novelties* before the judgements and testimonies of the holy Fathers. The Popes *Cathedrall* voyce is preferred before the judgements and testimonies of all Councils, and holy Fathers, and this is a *Noveltie* never heard of untill it was hatcht of late (not much aboute an 100. yeares since) in the *Laseran* Councell.

In generall Councils, saith a flatterer of the Pope, matters are not to be judged by the number of suffrages, but by the weight. *Pondus autem dat summi Pontificis autoritas.* but the authority of the Pope maketh up the weight. So that among the Fathers, and in Councils, hee hath not onely a *negative* voyce, to stop that which they conclude, but even a *divine* voyce farre transcendent aboute them all. As *Pharaohs* leane kine eat up the fat, so hath he eaten up the authoritie of Church, and Fathers. And as *Iacke Cade* would have all written law banished that the law might proceede out of his mouth, even so dealeth the Pope.

Thus we have sifted your *beape* and finde it but chaffe, and cast up your *number* and finde it nothing but cyphers.

The

Reply pag. 749
* Aug. cont.
Iul: Pelag. l. 1.
cap. 1.

Melch: Canus
loc: theolog.
l. 3. c. 51

The testimonies are weapons whereby *Hereticke*s and *Schismaticke*s, such as deny the true doctrine of the Church, may be wounded and put to flight: but unto us, who defend *S. Augustines* doctrine, they are defensive, and not offensive. And if dropping of testimonies out of *S. Augustine* might beare away the bell, I dare hazard the game upon it to drop three for one: but I dare not take that liberty unto my selfe (as the *Jesuite* doth) to be both Respondent, and Opponent, least I should be censured for digressing from the right rule of answering; wherefore I tie my selfe to answer those testimonies which follow.

Reply p. 149.

* Chrysol. ser.
85.

[* *S. Peter Chrysologus*. A Christian minde knoweth how to dispute against such things as are strengthened by the Tradition of the Fathers.]

* Ioh. 5. 1.

21. The same *Christian minde* is in us, for we dispute not against such things. *Chrysologus* his sermon was upon that text of *S. Iohn*, * There was a Feast of the Iewes. This gave him occasion to discourse of holy dayes, and specially of such festivall dayes as were strengthened by the tradition of the Fathers, and long continuance. These we account as ordinances of the Church, and give that respect unto them as is due; but we dare not give them that authoritie which belongeth to the word of God, as to be points of faith, or necessary doctrines.

Reply p. 149.

* Leo serm 9

* Leo de Ieiun

Pentecost.

m. preceptum

esse Ieiunium;

quibus autem

diebus non o-

porter ieiunare

& quibus por-

ter, precepto

Domini vel A-

postolorum

non inveni- de

finium Aug.

epist. 86. ad

Casul.

[*S. Leo* affirmeth, * This true learning doth acknowledge, and piety doth embrace that, which Tradition hath long since decreed, and custome hath established. * Neither is it to be doubted but whatsoever is observed by the Christian people cometh by divine Tradition.]

22. In both these places *Leo* writeth of *Rituall* Traditions, as of set dayes of fasting; concerning which we confesse with *S. Augustine*, m Thus the duty of fasting is commanded; but on what dayes we must fast, and when we must not fast, we finde not this determined by precept of the Lord, nor of his Apostles. What then shall we doe in this case? May wee condemne the observance of any fasting day? No, for if we

live

live in such a place, where such dayes are by tradition decreed, and by custome established, it is our duty to obey authority in such a case. Remembring alwayes to distinguish these *customs* (as *Leo* there calleth them) from Gods *commandements*. And if *Leo* spake any thing hyperbolically concerning such *Rituall* Traditions, we doe excuse him because having taken upon him to defend them, he strained his wits to finde out arguments to commend them. He maketh no difference betweene *Divine* & *Apostolicall* Traditions, & wholly taketh away all *Ecclesiasticall* Traditions; whereby he overthroweth that knowne division of Traditions into *Divine*, *Apostolicall*, & *Ecclesiasticall*, our Adversaries have need to excuse him in this.

The two subsequent testimonies (the one of *Chrysostome*, the other of *Epiphanius*) being * already answered, I proceede to that which hee objecteth out of *Epiphanius*, concerning the custome of praying for the dead at the time of administration of the divine mysteries. [* *The Church performeth this necessarily, having received it by Tradition from the Fathers: and who may dissolve the ordinance of his mother, or the Law of his Father? God the Father, the Sonne, and the Holy Ghost hath taught both in the Scriptures, & without writing. & the Church our mother hath inviolable statutes laide up in her, which may not be broken.*]

23. The meaning of *Epiphanius* in this place is most evidently declared by the most learned *Prime* in his * Answer. Such prayers for the dead as were generally used by the Primitive Church, want not the testimony of the Scripture to confirme the lawfulness of the. As *S. Paul* prayed for *Orestes* while he was alive, so may we pray for him being dead, * *The Lord grant unto him that he may finde mercy of the Lord in that day.* But such prayers as are used by our Adversaries for the dead, are not warranted by Scripture, nor by the Tradition of the Church. Not by Scripture, because this is one of their unwritten Traditions. Not by the Tradition of the Church, because the Primitive

* Chrysost.
Sect 3. Divi.
Epiphani. Sect.
2. Divi. 1.
Reply p. 149.
* Epiphani. h.
ref. 76. It is h.
ref. 75.

* pag. 337.

* 3. Tim. 1. 18.

Church denied *Purgatorie*, and yet held *Prayer* for the dead: but our Adversaries hold, * *That if Purgatory be not admitted, prayer for the dead is unprofitable*. I need not light my candle to give light to this truth, for the light of this truth shineth as bright as the Sun in the *Answer* to this Article. The doctrine how the dead may be prayed for, differeth from the practice in praying for them at such a time, namely at the administering of the sacred mysteries; *Epiphanius* writeth of the latter of these, & for not observing of this ordinance of the Church, hee condemneth *Aerius* in the words alledged, *The Church doth performe this, having received it by Tradition from the Fathers, and who may dissolve, διαλύειν, the ordinance of his mother?* As wee have * shewed formerly, so here we see it againe, this practice (to pray for the dead at such a time) is placed by *Epiphanius* among the ordinances of the Church, and of this nature are all those things which he saith, were delivered and taught *without Writing*. These are not the Traditions against which we bend our forces.

* Sect. 4. Divis.
10.

Reply pag. 150.

* Cassiod. In-
stit divin. l. 1

[*Cassiodorus* also readeth this lesson, * *Let us not doubt to mount up into the height of the Scriptures by the approved exposition of the Fathers, as it were by a certaine ladder of Iacobs vision.*]

* Cusan. ad Bo-
hem. epist. 7.
Reply pag. 150.
* Basil. hom.,
cont. sabell.

24. Wee have ascended so high upon the ladder of the Fathers approved expositions, that we descry the falshood of your Traditions. This ladder, saith *Cassiodorus*, should bring us to the sight of our Lord. But behold the Pope sitteth on the top of this ladder, to over-turue all the expositions of the Fathers, but onely such as are approved by him; yea all the Fathers, & the Scripture too hath hee put under his feet. So that whatsoever exposition he giveth of Scripture, Though it crosse the sense the Fathers gave, yet, saith *Cusanus*, it must be beleived, because the sense runneth with the practise, and the Scriptures follow the Church, and not the Church the Scripture.

[*S. Basil* perswadeth thus, * *Let the Tradition of our Lord terrifie*

terrifie thee. Our Lord himselfe hath given this lesson, the Apostles have preached it, the Fathers have observed it, and the Martyrs have confirmed it.]

25. That the holy Ghost is God, this is the point which S. Basil prooveth. And lest thou shouldest separate the holy Ghost from the Father & the Son, saith he, let the Tradition of our Lord terrifie thee. &c. This should terrifie the Jesuite to sin against the holy Ghost, in holding it is not written, that the holy Ghost is God. Our Lord himselfe had given this lesson, Iohn. 14. 26. The Apostles have preached it, & written it, 1. Iohn 5. 7. S. Basil observeth it in the words precedent by the forme of Baptisme, which is laide downe, Math. 28. 19. And all Gods Saints are ready to confirme it with their blood. He is an Arch-hzreticke, & deserveth the stake rather then an answer, that accounteth it no written doctrine.

In the end he concludeth with the sayings of * Basil, and of * Hormisd. applied unto us, that we [condemne the Doctrine of the Fathers; despise Apostolicall Traditions; sell the inventions of nygarts: have none of that Charitie which is commended; are so puffed up with arrogancie, that we imagine that all judgement of Heaven and earth ought to yeeld to our opinion, that worldly wisdom detesting the glory of Christ his Crosse, domineereth in the first and cheifest place.]

26. S. Paul describeth the worst of men that ever were or shalbe by these properties, ¶ They are false accusers, intemperate, fierce, despisers of them that are good, Traitors &c. These are the proper markes of Jesuites, they are alwayes false accusers: & therefore it is no wonder that this detraeing, slandering, & carping Momus should accuse us thus falsely. Nero set Rome on fire, and laide the blame upon the Christians: your selves are guilty of these things, and yet lay them to our charge. This Domineering is in the first & cheifest place: the Church of Rome challengeth this primacie & principalitie above all places. The judgement of Heaven and earth, namely the Tradition of the Apostles, (which is contained in the Scripture) & the doctrine of the

* Basil. epist. 61
* Hormisd. c.
pist. 671

¶ 2. Tim. 3. 3

Fathers, must yeeld to her opinion. This deformed Church, not unlike a toad-stoole, all head, no body, (for the ¹ Pope, saith *Harvie*, virtually is the whole Church) is so swollen up with arrogancy, that whatsoever interpretation he giveth of Scripture, though it crosse the sense which the Fathers gave, yet it must be beleev'd, if wee will beleev^e ² Cusanus. And whosoever is absolved by the Pope from Gods Law, he is safe enough with God, if we will credite ³ Bodin. The toun-ling of Belts, the sight of reliques, the forgiveness of sins, Masses for the dead, are some of the rotten wares solde by these soule-marchants; Is not this to sell the Inventions of upstarts? And from your Charity good Lord deliver us.

Thus, gentle Reader, thou hast heard the verdict of the Law, the senselesse exceptions which the Jesuite hath taken against them, all that he can say for himselfe answered and confuted; & now take upon thee the office of a Judge: consider, consult, & give thy sentence as God shall direct thee.

¹ Hervetus de
potest. Papae.
23.

² Cusan epist. 7.

³ Bodin. de Rep.
li. c. 8.

SECT. VII.

Of the originall of unwritten Traditions.

¹ Tertul. pae-
script. advers.
hæret. c. 32.



THE contrariety or diversity of any Doctrine from the Doctrine of the Apostles is sufficient, as ¹ Tertullian held for the confutation of it. We have shewed, that the Doctrine of unwritten Traditions doth either crosse the verity of the Scriptures, and so they are *contra legem*: or else they crosse the *perfection* of them, and so are *præter legem*. To find out the original of all Heresies is as difficult a thing, as to find out the head of Nilus, *Hic labor, hoc opus est*: and yet for the more full discoverie of the falshood of this Doctrine unto your Fatherhood, the originall of it is thus found out.

If now is bee demanded in what Popes dayes the contrary Doctrine

Doltrine was brought in among Christians: I answered, that if S. Peter were ever Pope, in his dayes it was, that some Seducers first laboured to bring in will-worship into the Church: against whom S. Paul opposing himselfe, Coloss. 2. counteth it a sufficient argument to condemn all such inventions, that they were the commandements and doltrines of men.

[*You tell us a tale of a sub, for the Traditions which wee maintaine, are not commandements and doltrines of men, but delivered unto the Church by the Apostles.*]

2. This is a tale of a sub, that you defend no Traditions but such as were delivered by the Apostles unto the Church. Will you be content to renounce all your Ecclesiasticall Traditions; & only to cleave unto Apostolicall Traditions? The Scriptures tell tales of your Traditions, and we have discovered them to be no better then *Aesopes fables*, or tales of Robin Hood.

[*The Apostles words are these, * Beware lest any man decerve you by Philosophie, according to the Tradition of men, according to the elements of this world, and not according unto Christ: In this place he treateth not of any Traditions which are different from the Scriptures, but of the observation of the Ceremoniall law, which he tearmeth the Tradition of men, because it was now expired by the coming of Christ. By Philosophie he doth not meane the Philosophicall Sciences of the Schooles, but the doltrine of such as were accounted Sages and Wise among the Hebrewes. The elements are not the foure elements, but the weake elements of the Iewish Religion. He speaketh this, saith S. * Hierome, against certaine of the Iewes, who desired to bring in Iewish Ceremonies. And again. He swelleth with pride, who endeavourerh to bring in Iewish Traditions. And thus he presenteth us with a messe of Iewish Traditions.*]

Here is a great cry, but little wooll: much adoe to little purpose about Philosophie, and the foure Elements with this Foolosopher. The sum of all is this. That here the Apostle speaketh of the ceremoniall law. I confesse that the Apostle seeketh to weane the Colossians from the ceremoniall law,

Reply pag. 152.

Reply pag. 152.
* Coloss. 2. 8.

* Hieron. Epist.
ad Algas. q. 10.

^b Reynolds
against Hart.
pag. 567.
^c Be Har. de ver-
bo Dei. l. 4. c.
10.

and to win them unto Christ. In presenting you with a messe of Jewish Traditions, we serve you with your owne sauce; for this messe of Jewish Ceremonies is served up, and observed in your Church: you have digged *Moses* out of his grave, and a great part of your Religion (as a late ^b Writer well observeth) consisteth in Jewish Ceremonies. But this is not the principall thing against which the Apostle disputeth. *Bellarmino* denyeth your exposition, saying, ^c In those places of the new Testament which condemn Traditions, they were such Traditions as were contrary to the written word. The Apostle here condemneth Traditions, and you say, They are not such as were different from the Scripture. *Bellarmino* giveth his reason, Because they are never called Traditions of *Moses*, or of the Prophets, but Traditions of men: you see; they are called Traditions of men; and yet say, they were to be called, Because the ceremonies were now expired by the coming of Christ. *Bellarmino*, and this *Jesuite* doe both cite this place of *Hi-rome*, the one to prove that those Traditions were contrary; the other to prove that They differed not from the Scripture. And thus the *Cardinall* and the *Jesuite* differ in their opinions, and agree like *Harp* and *Harrow*. I approve of *Bellarmines* reason, Traditions of men cannot be said to be Traditions of God; and though the Ceremoniall law was abolished by the coming of Christ, yet it is not therefore to be called a Tradition of men. And if that be true, which the *Jesuite* ^{*} observeth out of our English Translations, [That we use the word Tradition onely where the Scripture speaketh of certaine Traditions of the Jewes, partly frivolous; partly repugnant to the Law of God.] Then the Traditions here spoken of, must needs be not onely different, but also repugnant to the Law of God; for in this place all our Translations have the word Tradition. That the Apostle here speaketh of Traditions different from the Scriptures, this doth evidently appeare by the particular Traditions which he condemneth, as ^d worshipping of Angels.

* pag. 159.

^e Verse 18. 19.

Angels. And touch not, taste nor handle nor. These are Popish Traditions; they worship Angels in praying to them: and some of them must not touch fine linnen: not taste flesh: not handle money. These are Traditions of men, not different from the Scriptures.

And if you had not stinted us to shew, In what Popes dayes unwritten Traditions were brought in among Christians, wee could easily have shewed, not onely the Grandfathers of this Doctrine to be Heretickes among the Christians; but also that the Seducers among the Jewes were the great grand Fathers of it. In a booke of theirs called *Pirke Aboth*, *Capitula Patrum*, we reade thus: God gave by Moses not onely the written Law, but also an unwritten Law. And *Peregrinus* citeth this out of Rabbi Moses, That God gave unto Moses severall Doctrines by word of mouth, besides the written Law, which Moses delivered to Ioshua, Ioshua to the 70. Elders, the 70. Elders to the Prophets, and the Prophets to the chiefe of the Synagogues. These Traditions the Apostles condemned, as *Irenaeus* declareth, Not the Law of Moses, but the Traditions of the Elders corrupting the Law of Moses, were condemned by them. These were condemned by the Prophets, as *As Doctrines of men*, even then when the Ceremoniall Law was of force. And these were received in the dayes of S. Peter, not from the Law of Moses, but By the Tradition of the Fathers, namely those Seducers among the Hebrewes. Neither doth S. Hierome in that Epistle cite this text at all, & therefore his words are here impertinently alledged.

Shortly after them started up other Heretickes who taught, that the truth could not bee found out of the Scriptures by those to whom Tradition was unknowne: for as much as it was not delivered by writing, but by word of mouth: for which cause S. Paul also should say, We speake wisdom among them that be perfect. This sticketh so close unto the Jesuite, that with all his idle shifts he cannot shake it off.

He answereth ex concessis [Those Heretickes were so

Peregr. de Tradit eccles. part. 2. alia. 1.

Iren. l. 4. c. 25.

Isai 29. 13.

1. Pet. 1. 18.

Answer.
** Iren. l. 3. c. 20*

Reply pag. 143
made

made as to say, that they were wiser then the Apostles themselves &c. How then can they have any part with us, who admit all Apostolicall Doctrine?]

3. Are you not likewise tolde, that All of them did not breake forth into that open impiety? Some of them, and not all of them, were so made as to say, They were wiser then the Apostles. And you may bee staring; though not starke madde. Doe you admit all Apostolicall Doctrine? Why then doe you not admit the Communion *sub utraq; specie?* The inconstant Councell of Constance saw good reason to take away the Cup, and to make it a dry Feast, although as the¹ Councell confesseth, Christ appointed it, and the Primitive Church used it. This declareth that you are as badd as the worst, and as made as the maddest Hereticke that ever were. How could you doe this, to make a new law contrary to the law given by Christ, observed by the Apostles, and by the Primitive Church, if in this point ye did not thinke your selves wiser then the Primitive Church, then the Apostles, yea then Christ himselfe? Cardinal Hosius breaketh forth into this impiety, *That the Church which now is hath more revealed unto it, then was revealed unto the Apostles.* And thus, *The same mysterie of iniquity which wrought in the fore-runners of Antichrist then, is discovered in his ministers now.*

His second Shift is to put the Hereticke upon us, [*You are in the same predicament with those Heretickees in denying unwritten Tradition.*] Whatsoever can be proved to have beene delivered by the Apostles either by writing or by word of mouth, we deny it not, we willingly receive what soever is truly an Apostolical Tradition. But *multo nomine*, it is you that are in the same predicament: for we can evidently prove it, and our¹ Adversaries confesse it, that the Church received this written Tradition from the Apostles, and did likewise observe it, to administer the Cup in the Supper of the Lord: this Apostolicall Tradition delivered both by writing, & by word of mouth is little counted of by you, and

¹ Concil. Constantin. Sess. 13.

² Hosius Confess. Petricoviensis de Traditione, c. 92.

¹ Concil. Constantin. Sess. 13. Bellarm. l. 4. de Sacram. Eucharistiae, c. 34.

and therefore you may take up your standing among those Hereticks, and enter your name in *Catalogo Hæreticorum*.

His last shift is this, [*This holy Father Irenæus was accustomed to urge the Hereticks with the Tradition of the Apostles which is preserved in the Churches by the succession of Priests. And if he were now alive he would as earnestly urge you with the same holy Traditions.*]

Reply pag. 153

With what weapons *Irenæus* fought against the Hereticks, we have* already shewed. Traditions are either written, or unwritten; unwritten Traditions were the hereticks' plea: they spake disgracefully of the Scriptures, that they were *obscure*, might be *diversly interpreted*, could not be *understood without Traditions*, and that Traditions were *before them*: the same spirit possesseth our Adversaries, as if those Hereticks by some *μετεμύχως* were transformed into them. Against these Hereticks *Irenæus* fought, first by the Scriptures; then, when they appealed unto Traditions, he fought against them by the *Tradition of the Apostles preserved in the Churches*. If *Irenæus* were alive, he needed not urge it against us, we urge it against you, we are now upon trial by it, we say that we follow the *Tradition of the Apostles preserved in the Churches*, that is, the succession of true doctrine in the Churches as it is contained in the Scriptures. But what is this to Popish Traditions? They are not from the Apostles, they are not contained in the Scriptures, nor preserved in the Churches; but only maintained contrary to the Scriptures, and the Tradition of the Churches, as they were of old by Hereticks, so in latter times by an Antichristian faction.

* See 4. Div. 5

They confessed indeed (as witnesseth *Tertullian*)* that the Apostles were ignorant of nothing, and differed not among themselves in their preaching: but they say, they revealed not all things unto all men; some things they delivered openly & to all, some things secretly and to a few. Because that Paul useth this speech unto Timothy: O Timothy, keep that which is committed to thy trust. And again; That good thing which

Answer.
* Tertul. de
prescript. c. 25.

was committed unto thee, keepe.

I confesse in one thing our Adversaries are not like those Heretickes; they confessed that the Apostles were ignorant of nothing; but our Adversaries hold this, That there is more revealed unto the Church which now is, then was revealed unto the Apostles, as we have heard from Hosius the Cardinall. Setting aside that part of the testimonie, in all things else they are as like those Heretickes as if they had beene spit out of their mouth: and therefore, lest their agreement should be discovered, the Iesuite in his wisdom thought it the best way, not to lay downe these words of the Answerer; but onely to returne a blind answer unto them.

Reply pag. 154 [It is confessed that Tertullian was a maintainer of unwritten Traditions. Neither doth he finde fault with Heretickes for maintaining unwritten Traditions; but onely because they maintained such Traditions as were unknowne to the Church, and onely knowne to themselves: and were different or repugnant to the faith delivered in the Scriptures. As Tertullian* confesseth, That although the Apostles delivered some things to their domesticall friends, as I may call: yet we must beleve that they did not deliver such things as should bring in another rule of faith, different, and repugnant to that which they generally propounded in publicke.]

* ibid:

4. It is confessed, that when Tertullian was an Hereticke, then he maintained unwritten Traditions against the catholicke Doctrine: but now, writing against Heretickes, he is a bitter enemy of them, and of unwritten Traditions. *Mali corvi malum ovum*; the Heretickes first hatched this broode, and our Adversaries have reared them. Their agreement may be seene in many things.

1. They held that all things were not delivered by Writing: so doth this Iesuite. 2. That the same things were high Mysteries: so doth the Iesuite. 3. That it was unfit those high Mysteries should be written, least they should become contemptible: so doth the Iesuite. 4. They pleaded un-

* Sect. 2.

* Pag. 125.

* Pag. 155.

quity

quity for their unwritten Traditions; that from the beginning those things were delivered unto them: so doth the Jesuite in every page. 5. They pretended the consent of Doctrine with the Scriptures, and with the Church, although their Doctrine was different, and repugnant to the Scriptures, and to the Tradition of the Church, so doth the Jesuite continually bragge of their consent with the Scriptures, and with the Tradition of the Church, and yet we have in many particular unwritten Traditions shewed their contrariety both to the Scriptures, and to the Tradition of the Church. As therefore Tertullian did not finde fault with those Heretickes absolutely for maintaining unwritten Traditions; but because they defended such Traditions as make up another rule of faith, and were different, or repugnant to the Scriptures, (as appeareth by that which the Jesuite citeth out of him) and also for defending Mysteries delivered in secret (as appeareth by that which he addeth in the same place.) *The Lord spake openly and not in hidden Mysteries, he commanded, that whatsoever they had heard in darknesse and in secret, they should preach it in the light and on the house-top.* And againe, *He taught them, it was not lawfull to put a candle under a bushell, but in a candle-sticke, that it may give light unto all that are in the house.* So we condemne not all unwritten Traditions, we use some and allow of them, these we account to be ordinances of the Church, to be *Rituall*, and not *Doftrinal* Traditions; but we finde fault with you for defending such Traditions as make up another rule of faith, as that the rule of faith, necessary for all to know should bee contained in the Scriptures, and that there is another rule of faith necessary for some, but not for all, which cannot be found in the Scriptures, but is to be learned by unwritten Traditions; as the Jesuite hath taught us. To make the Scripture a rule for some points of faith, and to make unwritten Traditions a rule for some other points of faith, this is to bring in another rule of faith. Againe we finde fault with you (as Tertul-

ⁱ Dominus palam edixit sine ulla significatione taciti sacramenti, ipse praeceperat, si quid in tenebris & in abscondito audiscent, in lucem & in lectis predicarent &c. Ipse docebat lucernam non sub modio abscondi licere, sed in candelabrum confirmari ut luceat omnibus qui sunt in domo. Tertulibid.

* Pag. 146.

lian

lian did with those Heretickes) for defending Traditions different, and repugnant, to the Scriptures, and to the Tradition of the Church; and for maintaining many hidden Mysteries delivered and kept in *senebris*, unknowne to the Church of God, and onely made knowne to the papall faction. Finally we paralell you with those Heretickes in this; they alleadged these texts: *We speake Wisedome among them that be perfect. O Timothy, keepe that which is committed to thy trust.* And againe, *That good thing which was committed unto thee, keepe.* The very same Texts doe our Adversaries (as * Bellarmine, and this * Iesuite) usually alleadg against us even unto the same purpose. *To prove the dignity of many mysteries to be such, that they require silence; and that it is unmeet they should be opened in the Scriptures which are read to the whole world, and therefore can onely be learned by unwritten Traditions. Wherein they consider not, how they make so neere an approach unto the confines of some of the ancientest Heretickes, that they may well shake hands together.*

* Bellarm: de
verb. Dei. l. 4.
c. 5. & 8.
* pag: 125. &
138.

Answer.

Reply p. 155.

[The Iesuites consider well enough that they are out of all danger of approaching unto the confines of ancient Heretickes, whilst they follow the approved Doctrine of the ancient Fathers, who constantly avouch the dignity of many mysteries to be such, that they require silence and ought not to be opened in the Scriptures which are read to the whole world. Dost not

* Dionysieclo
Hier: c. 1

† Clem: Stro:
l. 5.

* Orig: ho: 3: in
numc.

† Innoc: 3 in
epist. 1.

* Basil de Sp.
sanc: c. 27.

* Dionysius, the disciple of S. Paul, deliver the same doctrine? Dost not † Clement of Alexandria, * Origen, † Innocentius the first, deliver the same? S. Basil shall answer for all the rest, * The Apostles, and the Fathers, who in the beginning of the Church did prescribe certaine rules and instructions, did preserve the dignity of the Mysteries by keeping them hidden and in silence &c.]

5. As the Heretickes, so the Iesuites, doe claime the patronage of the Fathers in this point and yet for this very thing the Fathers did condemne the Heretickes. You may well shake hands with Heretickes, in alleadging and

com-

commending that worke of the Ecclesiasticall Hierarchie, which was at first alleadged by the Hereticke, and condemned by the Catholickes; (as I have* formerly shewed)* Sect. 4. Dis. 2 and it is certaine that it was not written by *Dionysius*, *S. Pauls* convert, but rather by some notorious Hereticke. Your worship wanted your considering cap, to consider how neere in this it felte you doe approach unto the confines of ancient Hereticke.

Your second approved Author is not approved in all things, his *Stronmann* are *Enigmata*, as, ^{Idem. l. 2. Stron.} That Christ preached but one yeare. And that the *Gentiles* were saved by *Philosophie*. And that Christ seemed to hunger, and thirst; but did not so indeede. Yet I thinke, the *Iesuite* chargeth him with an error of which he is not guilty, for I finde no such Doctrine expressly delivered by him; but rather the contrary, that the Scripture containeth many ^{Idem ibid.} deepe and unsearchable mysteries.

Origen in that Homily writing upon this Text, (*Aaron and his sonnes shall cover the sanctuary, and the sonnes of Kohath shall beare it*;) giveth this Allegory, (which is too weake a foundation for this great pillar of Popery) when the common people doe those things which are commanded, & yet understand not the reason of the doing of them; what then doe they but carry the sanctuary covered and hidden? He speaketh not of any such high mysteries as are not contained in scripture because of their dignity, as appeareth by the speciall instance which he giveth, of standing in prayer, this is no such great mysterie, it is but an indifferent thing, it is allowed by the Scripture, and yet we read of *S. Pauls* kneeling in prayer betweene Easter and Pentecost. All that can be gathered out of *Origen* is this, when the common people doe that which they are commanded, and yet understand not the reason of it, (as for example, when they stand in prayer at such a time, and understand not the reason of it) then they doe (as it were) carry the sanctuary, on the holy things covered, and hidden. But what is all this to
unwritten

Cum plebs agat & implet quæ mandatur non tamen eorum quæ geruntur intelligit rationem; quid aliud nisi operta & velata sancta sanctorum super humeros portantur? Idem ibid: Mat. 23. 25. Act. 10. 30.

unwritten Traditions, which are such great and excellent mysteries, that neither the *thing it selfe* to be done, nor the *reason* of the doing of it must be written. We confesse the doctrine taught must be fitted to the capacity of the hearers; *Aaron and his sonnes* may be capable of those things that others are not: but that there are profound Mysteries, and the most excellent things which are not written, neither ought to be written in the Scriptures, this is more then the Iesuite (with all his wit) can fish out of *Origen*.

Where is the innocencie of *Innocent* the first, if that first Epistle written *ad Decentium* be truly his? It is said therein that *none of the Apostles, save Peter onely, taught in Italy*. And yet the Scripture teacheth us that *S. Paul* taught at *Rome*. Neither doe we read in that Epistle any thing of high mysteries unfit to be written; but rather of temporary rites, or rituall constitutions, not in use in these dayes, in the Roman Church it selfe. As of anointing the sicke with oyle, & *The which was not onely lawfull for the Priests to doe, but also for all Christians when themselves or others were in need*.

S. Basil had neede speake for all the rest, for all the rest say no thing to the purpose. That booke *de spiritu Sancto* fathered on *S. Basil* (as we have* formerly shewed) is in the case of the *Post-nati*. Neither doth the Author of it treat of unwritten Doctrinall Traditions, but onely of unwritten Rituall Traditions. To blinde the Reader, the *Iesuite* translateth the word *δόγματα* (used by that Author) *Doctrines*; not onely contrary to the meaning of the Author, (who distinguisheth betweene *Doctrines* and *Constitutions*, and by *δόγματα* meaneth not *Doctrines*, but *Constitutions*) but also contrary to his owne rendering of it by the word * *Ordinances*, or *Decrees*. And now *S. Basil* (supposing him to be the Author) being in the heate of disputation for these rites and ordinances spake this (which the *Iesuite* alladgerth) very hyperbolically of them.

These

* Act. 18. 23.

* Quo non solum sacerdotibus, sed & omnibus Christianis uti licet in sua aut suorum necessitate. Idem, ibid.
* Sect. 6. Div. 10

* Page. 161. if truly figured.

Those are all the Fathers which he alleadgeth, to prove the dignity of many mysteries to be such, that they ought not to be opened in the Scriptures which are read to the world. Dionysius his Hierarchie, Basils booke de Spiritu Sancto, and the first Epistle of Innocent the first, with Clement his Stromata are not generally received in all things; and for Origen he saith no such thing. This is a thing contrary to the doctrine of the Scripture, and of the Fathers.

Christ saith thus of his doctrine, *"I spake openly to the world. And in secret have I said nothing."* And if he spake any thing privately unto his Apostles, yet hee commaundeth them to *"speak it in the light, and to preach it on the houses."* S. Paul likewise testifieth for the Apostles, that they did teach *"every man in all wisdom."*

¹ Ioh. 18. 20.

² Math. 10. 27.

³ Coloss. 1. 15.

S. Chrysostome on the words of our Saviour observeth, why he commaunded his Disciples to preach in the lights, and on the houses, because he would not have any thing hidden or kept in secret. And with him Theophilact agreeth, what he said to them alone, and in one place, that he would have them teach with all freedome, and with a loude voyce, that all might heare. Now if the Apostles did speake those things in publicke, and before all, which they learned from Christ when they were in private, and alone with him, why should not the same things be written in the Scriptures which are read to the whole world? Silence is opposed to speaking, as well as unto writing, and the hearing of such things is more like to bring in the contempt of them then reading, because all cannot read, but all have eares to heare. Concerning S. Pauls preaching and writing Nicephorus observeth this; *"Those hidden mysteries, and things more abstruse which formerly he delivered not by word of mouth, after by his holy writings he evidently declared them with the deepest words of wisdom; or at least by darke sentences by way of Parables shadowed them."* And if the Apostles did deliver any divine mysteries of faith by word of mouth which are not contained in holy writ, how then could

⁴ Ea quoque, quæ secretioris mysterij, magisque abstrusa antea silentio præterierat, postea per sacra scripta sua aut grandioris sapientie verbis accurate declaravit, aut saltem parabolarum more tantum per ænigmata adumbravit. Nicph: 1. 3. 4. 5.

Cyrill

^a Cyril Hiero-
sol: illuminat:
cateches: 4. de
Spir: Sancto.
^b Prosper. de vo-
cat: Gent:

^c Aug: hom: 96
in Ioh:

^d Non est intel-
ligendum quod
aliqui secreta
doctrinæ tace-
ant: fidelibus

parvulis, seor-
sum docenda
maioribus, sed
omnibus fide-
li proponuntur
quæ sunt fidei.

Aquin, in 16.

Ioh lect: 3

^e Ex grege Hæ-
reticorum no-
stri seculi qui-
dam est insigni-
nis, Castellio
dictus, qui do-
cet, Apostolum

reconditio:em

aliquam Do-

ctrinam habu-

isse, quam Scri-

ptis non com-

mendaverit;

sed quibusdam

perfectis homi-

nibus eam tra-

didisse. Salmer-

in 1. Tim. 3.

Tom: 15.

^f 1. Tim. 2. 16.

^g Ephes: 3. 32.

Cyril teach this? *We ought not to deliver, ne minimum quidem aliquid, the least thing that can be, touching the divine mysteries of faith, without the holy Scriptures. Neither did this doctrine prosper in the dayes of Prosper, for hee saith; ^b If the Scriptures speake not, who shall speake? And if any be so bold, as to speake; who shall beleve him? saith ^c S. Augustine.* The time was, when we might have found this in *Aquinas* delivered as the doctrine of the Fathers, *We must not understand that there were any secret Doctrines concealed from the little ones that beleaved, which were in secret revealed to the great ones: but all points of faith were propounded before all the faithfull, but now his tongue is clipt, and these words in the late editions (because they crosse them) are crossed out. Where then is the uniforme consent of the Fathers for your Doctrine? This is not the voyce of the Fathers, but of the Heretickes, if you will beleve your owne Salmeron, ^e There is a notable Hereticke of late dayes, called Castellio, who teacheth, that the Apostle had a more secret kinde of doctrine, which he would not publish to the world by writing, but delivered it to certaine perfect men. If this be heresie in him, then the same is heresie in you; so that he may well shake hands with you, and you with the ancient Heretickes.*

This doctrine is likewise built upon most false propositions.

1. That the greatest mysteries are reserved for Traditions; and the least are contained in the Scripture: but what greater mystery is there then the mystery of the Trinity? The wonderfull union of the two natures in one person, Christ is declared by the Scripture to be a *great mystery*. So is the mysticall union of Christ and his Church a *great mystery*. All unwritten Traditions are but trifles unto these.

2. That the dignity of those mysteries requireth silence, least too much knowledge should bring them into contempt. *Truth never blusheth, but when it is concealed.*
faith

saith ^b Tertullian. And ignorance, not knowledge, causeth pride and contempt. S. Paul would not have the *Romanes* ignorant of a great mysterie, lest they should be ^c arrogant. What made the *Athenians* speake basely of S. ^k Paul, and of his doctrine, but only their ignorance? When the Apostles spake, *μεγαλὰ τὰ θεῶν*, the wonderfull things of God, ignorance made their hearers floute them for it. The mysteries of Gods word are not like juggling tricks, which being oft scene and discovered, become contemptible: but rather like the Sun, every day scene, and yet desired. ^m Such is the depth of holy Scripture, saith S. Augustine, that if I did studie nothing but it all the dayes of my life, yet I may still learne more out of it. How then can the knowledge of those things cause contempt, of which the ripest understanding can never know enough? And if those things were not to bee taught to the people, which in fact thorough their owne foolishnesse they doe sometimes contemne; then surely the Apostles would never have written such mysteries, as are contained in Scripture; neither would they have preached Christ crucified both to the *Jewes*, and to the *Gentiles*, ⁿ To the *Jewes* a stumbling blocke, and to the *Grecians* foolishnes. And as these positions are false, so their practise is contrary to their owne grounds. For if those great mysteries are not opened in the Scriptures, which are read to the whole world; but are locked up under unwritten Traditions, and onely the things of lesse dignity are opened in the Scriptures; why then are the common people debarred from reading the Scriptures, & not from unwritten Traditions? Why doe you teach these great mysteries of unwritten Traditions unto them, seeing they may be sooner brought into contempt by hearing then by reading? The reason is, because all cannot read, but all have eares to heare. Yea what authority have you to write those things which the Apostles thought not fit to be written? ^o Those things, saith Dionysius, which all may not see, I thinke all should not heare them, neither ought they to be written. ^p Dionys. Har. l. 1.

^a Nihil veritas erubescit, nisi abscondi Tert. Cont. Valentinian.

^b Rom. 11. 25.

^c Act. 17.

^d Act. 2. 11.

^e Aug. epist. 3.

^f 1. Cor. 1. 23.

^g Dionys. Har. l. 1.

Wherefore (that hereafter your practice may not be contrary to your positions) take away your *Missals, Rationals, Rituals, Pontificals, Breviaries, Legends*, and the like, from the eyes of the common people; seeing in these are the greatest mysteries, which by too much familiaritie may be contemned: & allow the Scriptures unto the common people, seeing the Apostles would not open these mysteries in the Scriptures which are to be read unto the whole world, lest they should be contemned.

To shift his necke out of the collar, that hee may not bee couppled with those Heretickes, he useth this as an other shift.

Reply p. 155. [*Must we shake hands with Heretickes forsooth, if wee doe but once touch the same texts which they have produced?*]

He learned his manners, *forsooth*; but he hath lost his wits. Here is a witlesse demand; wee know the Devill used * Scripture, and yet we lawfully use the same text. He said to our Saviour, *What have I to doe with thee?* And yet our Saviour used the same wordes to his mother, *What have I to doe with thee?* Heretickes will range thorough the Scripture, and so must we: but we say, you may well shake hands with those Heretickes, when you make use of the same texts for the same purpose for which they were condemned. The *Iesuite* denyeth the fact. [*Those Heretickes did reject such Traditions as the Catholicke Church did then maintaine. And they brought in such Traditions as they of themselves found out, teaching against the nature of Christ, and the like.*] In this likewise you may be parallel'd with those Heretickes, for rejecting such written Traditions as the Catholick Church did then maintaine, as the giving of the Cup, the reading of the Scripture, the perfection of the Scripture, and the like. And also for bringing in unwritten Traditions of your owne invention, which from the beginning were not, and yet are fathered on the Apostles by you. And though in the particular Hereticks defended

* Mat. 4. 6.

† Mat. 8. 29.

‡ Joh. 2. 4.

fended by those Hereticks you may differ from them, yet in the general tenent, you may well shake hands together, as long as with those Hereticks you defend. *The dignity of many mysteries to be such, that it is unmeet they should be opened in the Scriptures; And that the Apostles had a more secret kind of doctrine, which they would not lay down in their writings, but delivered it by word of mouth unto perfect men; that so under the colour and pretence of unwritten Traditions you may say what you will, as against the nature of Christs body, that it may be in 10000. places at once, and yet this pillar of Popery shall uphold it, whatsoever it be that you teach.*

The Jesuite having entred his name in *Catalogo Hæreticorum*, he taketh much paines to little purpose, to find out our name therein. [*What can you say for your self, when you alledge not onely the same Text which ancient Heretickes alledged, but also directly in the same sense? When S. Augustine urged Maximinus the Arian with unwritten Traditions, hee received this Answer from him, "These sayings which are not in Scripture, may not be received of us, seeing our Lord warning us, doth say, Without cause doe they worship me, teaching for Doctrines the commandements of men;" And is not this selfsame text the first which you in like manner produce against unwritten Traditions?*]

6. S. Augustine did not urge Maximinus with unwritten Traditions; they disputed of unwritten sayings, not of unwritten, but of a written doctrine, & by unwritten sayings he urged him. Wherefore we say for our selves, it is a direct lye, for directly in the same sense wee alledge it not. We alledge it against onwritten Doctrines, not against unwritten sayings, as that Arian did: and we receive unwritten sayings which are not in Scripture, although wee refuse to receive unwritten Doctrines. This is a verball argument taken *à verbis ad res*. How can it be in the same sense, and against the same truth, when we receive both the saying, and the Doctrine rejected by that Arian.

Reply pag 64.

*Augl. 1. cont.
Max.

Reply pag. 156

[Irenaus and Tertullian doe openly make it knowne, that the Valentinians, Gnosticks, and Marcionists condemned unwritten Traditions. Hilarie, Epiphanius, and Augustine doe testifie the same of the Arians. S. Basil of the Eunomians. The Donatists pleaded onely for Scripture, denying the authority of the Church, and of Traditions: and yet S. Augustine still pursued them with unwritten Traditions.]

7. In all this the Jesuite harpeth upon three strings.

1. That the Hereticks did plead onely for Scripture.

2. That they rejected unwritten Traditions.

3. That the Fathers pursued them by unwritten Traditions.

* Non quod
Scripturas non
contemnunt,
sed quod eas
non intelligunt

Aug. Epist. 222.

'S. videtur pe-
titiſſe scripturis
demonstratio-
nibus stultitiam
suam constri-
ngam scriptu-
ra recusant &
scopum, & u-
sum. Si quando
vero putant
nudum aliquod
effatum à ge-
minâ reci-
sum Orationis
serie ad suum
propositum, ac-
commodant
suis confirman-
dis. Theodor. in
opuscul. cont. va-
rias hæres.

* Lapidandos
esse Hæreticos
Scripturarum
argumentis,
Athan. Orat.
cont. Arian.

To the first I answer; suppose it were so, that the Hereticks did plead onely for Scripture, are they therefore Hereticks that doe the same? What then shall we say of the Fathers, who were as earnest to try all controversies by the Scripture, as the Hereticks were? This maketh men Hereticks, saith S. Augustine, 'Not because they fly to the Scriptures, but because they understand them not. The Fathers did not condemne the Hereticks for appealing unto Scripture, but (as we have shewed out of Irenaus & Tertullian) for speaking disgracefully of it; that truth could not be knowne out of Scripture by them that were ignorant of Tradition, because all things were not delivered in Scripture. Theodoret setteth forth the practice of the Hereticks in this manner, 'Whensoever they saw that their folly was discovered by demonstration taken out of the Scriptures, then they denied the scope and the use of Scripture. And if at any time they thought, that there was any bare saying, which being severed from the true meaning, might serve for their turne, that they made use of to confirme their opinions. Yet whensoever they appealed unto Scripture, the Fathers accepted of the challenge; and fought with them at those weapons. They accounted the Scriptures to be the touchstone of truth, Hereticks are to be stoned with the arguments of Scripture.

saith

saith *Athanasius*, "As our Saviour by the word of his Do-
 ctrine put the Sadduces to silence: so must we by the examples
 of Scripture, if we will be the followers of Christ, by the which,
 according unto sound Doctrine we ought to stop the mouth of
 every proud Pharaoh, saith *Origen*. *S. Augustine* did not
 reject the appeale of the *Donatists* unto Scripture, as if it
 were *coram non Iudice*; but commendeth it as the best
 way: as appeareth by his Answer unto * *Cyprians*
 appeale in the same point unto the same Iudge, and
 by his severall Answers to the *Donatists* themselves;
 y There are the bookes of the Lord, unto whose authori-
 tie we both submit; in them let us seeke for the Church, by
 them let us examine our cause. And againe in his sixth
 Chapter, *Read this out of the Law, out of the Pro-*
phets, out of the Psalmes, out of the Gospells, and Epistles,
reade it, and wee will believe it. The hope of prolong-
 ing the controversies, of tiring the *Orthodoxe*, this mo-
 ved the Heretickes to appeale to the Scriptures, that
 so the sentence might not finally passe against them;
 as if the *Iesuite*, being questioned before an inferiour
 Iudge for his Religion, should appeale unto his *Ma-*
jesty to gaine time thereby. And as wee see some
 men that love trouble, appealing from Court to Court
 to vex their Adversaries, though their cause bee ne-
 ver so bad. *S. Paul* * appealed unto *Caesar*, so did
 his enemies; was *Caesar* therefore no sufficient Iudge?
 In like manner as the Fathers appealed unto Scripture,
 so did the *Heretickes*; Is therefore this practice evill? Or
 is the Scripture therefore no sufficient Iudge? The more
 doe appeale unto it, the more witnesses there are of
 the sufficiency of it. *Origen* giveth this reason, why
 the Tempter used Scripture, * *Because if hee had spoken*
without booke, his words could have had no authoritie.
 You may aswell say, that we learned this doctrine from
 the *Devill*, as from Heretickes. It is a truth which the
 Fathers have taught, which the *Heretickes* acknowledged,

" Sicut salutar
 verbo doctrine
 suæ silentium
 imposuit Sad-
 duceis: sic sa-
 cientes Christi
 imitatores ex-
 emplis Scrip-
 turarum, quibus
 oportet secun-
 dum sanam
 doctrinam om-
 nem vocem
 obmutescere
 Pharaonis Ori-
 gen. tract. 23. in
 Mat.

* Aug. l. 5. con-
 tra Donat. c. 26
 * Sunt libri do-
 minici, quorum
 auctoritati u-
 triq. consenti-
 mus; ibi quæ-
 rans ecclesi-
 am, ibi discuti-
 amus causam
 nostram. Idem
 de unitat. ec-
 les. cap. 3.
 * Act. 25. 17

* *Origen. hom.*
 3. in Luc.

and the Devil believeth it, and he is worse then an Heretick, then the Devil, that will deny it.

To the second I answer: As all Hetetickes rejected not Traditions, so all that reject Traditions, are not Hereticks. Traditions are either written or unwritten; they rejected some written Traditions, and those were points of faith, else they could not be Heretickes: but all points of faith necessary for all to know (as the * *lesuite* hath confessed) are expressed in the Scripture. He nameth the *Valentinians*, *Gnosticks*, and *Marcionites*; and these taught against the nature of Christ, and against the resurrection, and the like, as he confesseth. Against the *Arians*, and the *Ennomians*, and they taught against the Deitie of Christ, and of the holy Ghost. And for the *Donatists* they taught against the unitie of Baptisme. All these we have proved to bee written Traditions rejected by these Hereticks. As for unwritre Traditions, doctines not taught in Scripture, but delivered by word of mouth, they rejected them not; they laide the foundation, and upon their foundation you have built this pillar of your Religion, this towre and fort of your salvation. This is not onely discovered by *Irenaeus* and *Tertullian*, but likewise I may adde S. *Augustine*, who declareth this to be the practice of all Heretickes; *b All of the most foolish Heretickes use to colour their bold fictions with this saying, I have yet many things to say unto you.* And this very text the *lesuite* * likewise useth to the same purpose to colour this bolde fiction of unwritten Traditions therewith. Thus the Heretickes, yea *omnes insipientissimi Harenetici*, if you will believe S. *Augustine* agreed in urging unwritten Traditions. And yet the *lesuite* saith, they agreed in rejecting unwritten Traditions.

To the third, [*That the Fathers pursued those Heretickes by unwritten Traditions.*] I answer. If a man bee to dispute against an Heathen, it is in vaine to presse him by the authority of Scripture, which he denyeth. Many of the Fathers disputed against Heretickes that did *sapere*

* pag. 146.

a Aug. tract. 97.
in Ioh.

* pag. 119.

enim

can Eshnig, as Tertullian^a affirmeth, and would not bee^c tryed by the Scriptures: but rejected them as counterfeit, as ^{in recte can,} imperfect, and lyable to various interpretations, as Irenaeus hath recorded their actions; to dispute against such by the Scriptures, would be but labour lost. Cyril teacheth us how to deale with such, ^a Fight against such as deny the Scriptures by unwritten weapons, only by strong reasons, and demonstrations. Thus Cyril in the same place, prooveth the Resurrection of the Body by the renewing of the Moone: as S. Paul proveth it by the springing of the Corne. The same Apostle maketh use of Heathen Poets, as of Epim. nides, ^a Aratus, and ^a Alexander. And so the Fathers made use of all kinde of learning, by unwritten arguments, they proved written Doctrines against such as denied the written word. And when the Heretickes appealed from Scripture to unwritten Traditions, they pursued them by the true Tradition of the Church, which was & is the same with that which is contained in the Scripture. This is nothing for unwritten Doctrines: it onely concerneth *modum probandi*, not *rem probatum*. The thing proved may be written, although the *medium*, or *argumentum* whereby it is proved, be not written.

[What enemies tho's famous Heretick Nestorins, Eutyches, & Dioschorus were unto unwritten Traditions, is discovered by Basil Bishop of Ancira. S. Bernard telleth us the same tale of certaine Hereticks of his time, called Apostolicks: who were followed herein by Wickliffe, as Thomas Waldensis doth recount, & by the Hussites, as Cochlans beareth witness: & from these Bellarmine saith truly, the Protestants did receive their opinion. And this is your Pedegree.]

8. We receive not our opinion from man, but finde our doctrine delivered in the Scriptures, & from time to time confirmed by the preaching & writings of the Fathers. As for Basil Bishop of Ancira, he was an idolater, and one of that second conventicle at Nice, wherein by unwritten

^a Tertul. de res.

^a Contra eos qui scripta non admittunt, s. u. guato aut is non scriptis, ex solis rationibus & demonstrationibus, Cyril Hierosol. cateches. 13.

^a 1. Cor. 13.

^a Tit. 1.

^a A. 17.

^a 1. Cor. 13.

Traditions, idolatry was established: so that his testimony is little worth. Those famous Heretickes *Nestorius, Eutyches, & Dioscorus*, were not condemned for denying unwritten Traditions, but for opposing written Doctrines. Although *Bernard* lived in a declining age, yet he defendeth no unwritten Traditions against the Apostolicks; but being urged by them, to *show where in the Gospel this is written*. He accepteth of their Appeale to the Gospel, persecuteth them in their appeale, and examineth the cause by the Scripture. [†] *Evangelium appellasti? Ad Evangelium ibis. Hast thou appealed unto the Gospel? To the Gospel thou shalt goe.* *Wickliffe* defendeth no hereticall Doctrine, but the doctrine of the Primitive Church, as *Thomas Waldensis* relateth it, & *That none ought to determine any thing in a point of faith, without the authoritie of Scripture*. If this make *Wickliffe* an Hereticke, what then will you say of *Thomas Waldensis* himselfe, who saith as much, if not more against the authority of the Roman Church? [‡] *In the doubts of faith we must inquire what the Apostles taught.* And if any shall aske, who shall declare what the Apostles taught? He answereth, *Not the African Church, as Donatus said: Not the Roman Church, (as the Jesuite will say) but the universall Church; not as gathered in a generall Synode, (which oft hath erred) but the Catholicke Church of Christ dispersed over the world.* Where then was the Popes Cathedral voyce? This Doctrin was not then hatcht, that whatsoever power is *extensivè* in the whole Church, the same is *intensivè* in the Pope. And that it must be a thing taken *pro Concesso*, that in determining doubts of faith, the Pope cannot erre. *Huss* opposed the errors of the Church of Rome, and therefore it is no new thing to heare his enemies speake evill of him, and of his adherents. Finally, the *Jesuite* concludeth with a rotten lye, that *our pedigree* is from those rotten Heretickes. It is a *Brute* raised by a *Brute*, as true as the tale of the *Britaines* from *Brutus*.

[†] Bernard. serm.
65. in Cantic.

[‡] Quod nulli
quidquam in
materiâ fidei
debent defini-
re, nisi ad hoc
habent autho-
ritatem Scri-
pturæ. Tho.
Wald. l. 2.
Doct. fid. an-
tiq. c. 19
[‡] Idem ibid.

S. Chryso-

S. Chrysostome in like manner giveth this for a marke of Antichrist, and of all spirituall thieves: that they come not in by the doore of the Scriptures. * For the Scripture (saith hee) like unto a sure doore, doth barre an entrance unto Hereticks, safeguarding us in all things that we will, and not suffering us to be deceived. Whereupon hee concludeth, That who so useth not the Scriptures, but commeth in otherwise, that is, betaketh himselfe to an other, and an unlawfull way, hee is a theefe.

Answer.

* Chrys. hom. 49 in Ioh. 109

To this the Jesuit returneth no answer, he durst not touch it; it discovereth him to be a spirituall theefe, and a minister of Antichrist; and that things unwritten are an other way, and therefore an unlawfull way.

Now this mystery of iniquitie wrought when Antichrist came unto his full growth, was well observed by the author of the booke de unitate Ecclesie (thought by some to be Waltram Bishop of Nassenburg) who speaking of the Monks that for the upholding of Pope Hildebrands fassion, brought in Schismes, and heresies into the Church, noteth this specially of them; * that despising the Tradition of God, they desired other doctrines, and brought in maiesties of humane institution.

Answer.

* lib de unitate Ecclesie

[Waltram his invective against Pope Hildebrand is to no purpose at all, it was written above a thousand yeares after the beginning of the Church, and it is but the calumnie of Schismaticks against a man, whose sanctitie and miraculous life is commended by many * Writers.]

Repl^y pag. 157

9. Is it to no purpose because it was written above a thousand yeares after Christ? Can the writers of the 1. 2^d. or 3^d. age declare what was done in the 6. 7. or 8. age? To what purpose doe you alleadge writers not so auncient, as Bernard, Thomas Waldensis; and some but of yesterdaies birth, as Cochlaus, and Bellarmine? Neither can it be an invective, or calumny of Schismaticks, seeing it is backed with the testimonies of S. Benedikt, * That the Abbot ought to teach nothing which is without the precept of the Lord.

* Anton S. 212
Lamb. Schaph.
Onuphrius &c

* Benedikt in

Of

* Athanas in
vita Anon.
* Basil in Re-
gul. breuion

Of S. Anthonie, * *The Scriptures are sufficient for doctrine.* And
of S. Basil, * *It is fit, that every one should learne out of the ho-
ly Scripture that which is for his use; both for his full settlement
in Godlin. &c. and that he may not be accustomed unto humane
Traditions.* Were these men likewise Schismatikes? If
not, why doe you make no answer at all unto their testi-
monies? You onely tell us, that *Hildebrand was a man of
sanctity, and of a miraculous life.* And to prove this you al-
ledge the fauourers of his faction, and the flatterers of the
papall dignitie: yet such was the open impiety of this
Hildebrand, or brand of hell, (who set the whole world on
fire) that those authors (cited by you) have published it
to the world. *Antoninus* relateth his confession of his sin-
full life on his death-bed, *I have sinned exceedingly in my
Pastoral care, and the Devil perswading me I have kindled
anger and hatred against mankind.* *Lambertus* confesseth,
that * *the Clergy called him an Heretike.* And that the
world spake fouly of him about his dealing with *Mathil-
dis*, who left her husband, and prostrated her selfe to unto
him, * *Quod die ac nocte impudenter Papa in ejus volutare
tur amplexibus.* *Onuphrius* relateth that which all men
know, *He was the first Pope that ever excommunicated the
Emperour, tooke away his Crowne, and gave it to another.* If
any man desire to heare the *sanctity and miraculous life* of
this *Hild. brand* (or *Gregory the 7th*) commended by many
writers, let him read the 5th Chapter of that * *unanswerable*
worke long since published by the most learned *Primate.*
In the *Roman* faction things are thus decreed; All *lesutes*
shalbe inthrall to their *Generall*: all *Generalls* to the *Pope*:
this *Pope* hath decreed it, * *The Pope may absolve subjects
from their fidelity unto heretical Kings.* By the judgment
of the *Pope*, our gracious Lord and King (whom the Lord
long preserve from such disloyall Loyallists) is of the he-
reticall Religion. Let the world judge, if such a man, as
defendeth the *sanctity* of this *Pope* (who deposed the Em-
perour, and gave away his Crowne to another) be fit to
live

¹ Valde peccavi
in Pastoralicu-
ra, & fidente
Diabolo con-
tra unanum
genus iram &
odium concita-
tavi. Anon. ibid.
² Lambert.
schaph. in hist.
an. 107.
* Idem in hist.
an. 107.
³ Onuph. in vi-
ta Gregor. 7.
* De Christi.
Ecclesi. success.
& statu pag.
104.
= Conc. l. edit.
Binij Rom. 3.
part. 2.

live within his Majesties Kingdomes.

Marke here the difference betwixt the Monke of S. Basil, and Pope Hildebrands breeding. The Novices of the former were taught in the Scriptures, to the end they might not be accustomed unto humane Traditions: those of the latter were kept backe from the study of the Scriptures, that they might be accustomed unto humane Traditions. For this, by the foresaid author, is expressly noted of those Hildebrandine Monkes, that they * permitted not young men in their Monasteries to study this saving knowledge: to the end that their rude wit might be nourished with the husks of Divels, which are the customes of humane Traditions; that being accustomed to such filth, they might not taste how sweet the Lord was. And thus in the times following from Monkes to Friars, and from them to secular Preists and Prelates, as it were by Tradition from hand to hand, the like ungodly policie was continued, of keeping the common people from the knowledge of the Scriptures, as for other reasons, so likewise that by this meanes they might be drawne to humane Traditions, which was not onely observed by * Erasmus before ever Luther stirred against the Pope: but openly in a manner confessed afterwards by a bitter adversary of his.

Answer.

* lib. de vitia Eccles.

* Erasmus in eas nar. in 1. Psal.

To all this the Jesuite likewise replyeth nothing.

Petrus Sutor, a Carthusian Monke, who, among other inconveniences for which hee would have the people debarred from reading the Scripture, alleadgeth this also for one. * Where as many things are openly taught to be observed, which are not expressly so be had in the Scriptures: will not the simple people observing these things, quickly murmur, and complaine that so great burdens should be imposed upon them, whereby the liberty of the Gospel is so greatly impaired? Will they not also be drawn away from the observation of the ordinances of the Church, when they shall observe that they are not contained in the law of Christ?

Answer.

* Sutor de tra. Bibl. c. 11.

Thus Sutor hath cut out the doctrine of the Church of Rome after the new fashion, and stitched together the pra-

tise,

Use, in debarring the common people from reading of the Scriptures, with the reason of it, least they should see that the Traditions of the Church are not in the law of Christ.

Repl y. p. 157.

[Neither can this observation of Sutor be disliked.]

10. How doe you like this, that many things are taught to be observed, which are not expressly to be had in the Scriptures? And againe that by reading of the Scriptures, the common people will see, that the Traditions of the Church are not contained in the law of Christ? How unlike is this to your usuall answer, That the Scripture expressly commandeth, and commendeth the use of Traditions? And that they are not out of the Scriptures, not passed in silence; but virtually continued in them, in that the Scriptures send us to the Church, and the Church unto unwritten Traditions. Thus Sutor the Monke, and this Iesuite differ in their opinions: the Monke thinketh, the Traditions, or ordinances of the Church are not in Scripture, the Iesuite answereth, that they are. And if they be, why then doe you not suffer the common people to read the Scriptures? The Iesuite answereth, because of the great mysteries contained in the Scripture; and because of the great inconveniences which come thereby. But Sutor would have the common people debarr'd from reading, not for feare of seeing too much; but for feare of seeing too little: not because of the great mysteries contained in the Scriptures; but because the ordinances and Traditions of the Church cannot be seene in them. And this is the mysterie of iniquity, that it is the usuall and constant doctrine of the Fathers, (as the Iesuite hath * taught us) That the Apostles did preserve the dignity of the mysteries, by keeping them hidden and in silence; and therefore they are not opened in the Scriptures, which are read to the whole world. And that all the ancient holy Doctors have taught, (as here the Iesuite telleth us) that there is such profound knowledge, and such deepe and unsearchable mysteries are laid downe in the Scriptures, that the people of the world ought to be debarr'd from reading,

* Page, 155.

reading, judging, and interpreting of them. We allow the reading of them to the common people; but the judging & interpreting of them, we say, instrumentally & subordinately under God doth belong unto the Pastors of the Church. And in this we follow the practise of the primitive Church in which reading was allowed, ^{viz} unto Children & little ones; but judging & interpreting unto those that had *τὸ φρόνημα*, wisdom to discern. As Eusebius recordeth it. To ^{* Euseb. de præp. evang. l. 13.} prove this (that the scriptures are not to be read by all, because they containe such great mysteries as are not meet for all to read) Clement of Alexandria is the only Author alleadged by the Jesuit; but what, doth Clement play on both sides too? so the Jesuit would have him doe; for ^{* even now he alleadged} ^{* Pag. 155.} him to prove this, That many mysteries are not opened in the scriptures which are read to the whole world, lest the knowledge of them should become contemptible unto the common people by too much familiarity. And now he alleadgeth him to prove this, That there is profound knowledge, and such unsearchable mysteries are laid downe in Scripture, that the Scripture must not be read of all, because all are not capable of that profound knowledge. Are not these contradictions? mysteries are opened in the Scriptures; mysteries are not opened in the Scriptures. The Scriptures are read to the whole world; the Scriptures are not read to the whole world. The common people contemne known mysteries; The common people are not capable of the knowledge of those mysteries. If the Jesuit, to avoyd these contradictions, (which without all contradiction are most false) shall answer; that he speaks not of all, but only of some mysteries. I would willingly learne, why some mysteries should be fit to be written, and some not? Why some may be read, & some not? why some should be contemned thorough too much knowledge, & some so unsearchable that they cannot be known? All that Clement saith is to this effect; that the Pastors of Gods people ought to be carefull how they dispense the mysteries of Gods word, of which some are as deep as a pit, in which a man may drown

and some are shallow, of which the thirsty may drinke. *Shut therefore the fountaine, saith Clement, and cover the pit from such as are not capable of profound knowledge.* What doth he meane by this; take away the Scriptures from the common people? No: how then shall the thirsty drinke? And what shall become of those things in Scripture, which are so shallow that every one may wade in them? Take it then likewise away from many Preists, who are not the wisest alwayes in the Parish; and no more capable of those deepe, and profound things then many of the common people: but *cover the pit.* That is, let the Pastor teach according to the capacity of his hearers; giving
 * *milke unto babes, and strong meate unto them of age.* So that in this Clement speaketh not of reading the Scriptures, but of *Preaching* out of them by the teachers of Gods people. This is the practise of our Church; we give meate to every one, and such meate as is meete, to every one his portion in due season: and yet the Iesuite chargeth us with this: [*Now adayes among the Protestants, all sorts of meates are propounded unto the people, and it is lawfull for every weak stomacke to glut it selfe with the strongest meates and mysteries, which S. Paul judged fit to be spoken of * among the perfect onely.*]

* Heb: 5. 13.

Reply p. 158.

* 1. Cor. 2. 6.

If we sometimes doe *glut* our hearers with too much meate, yet our fault is not so great as theirs, who starve their people for want of meate, who take away the sincere milke of the word, and feede them onely with the draffe of their owne inventions, and with the huskes of humane Traditions. With us you may finde Masters carefull of their servants, Parents of their Children, Pastors of their Novices, catechising them to make them fit for stronger meate: and before any may come to the Supper of the Lord, (which we account the strongest meate of all) it is ordered by our Church, that they first eate and digest, learne and remember, that Catechisme published by authority. You not onely neglect these things, but even mocke,

mocke, and scoffe at them that doe them: and those you admit to the greatest mysterie that can bee to the Supper of the Lord, who are so farre from being able to give an account of their faith, that they know not: (I speake it with griefe) the very first principles of the word of God. I am glad to heare the Iesuite confesse, that with us are the strongest meats and mysteries, which S. Paul judged fit to be spoken of among the perfect onely. With us are no unwritten doctrines; and therefore unwritten Traditions are not the strongest meats, but rather strong poyson; not mysteries of Godlinesse, but rather mysteries of iniquity. And as the Heretickes in former ages, so the Iesuites in these our dayes erre in citeing this text (*Wee speake wisdom among them that be perfect*) for unwritten Traditions. In which S. Paul onely meaneth this, that the doctrine of Christ, which is preached unto all, is not received alike of all: when it is spoken unto a wicked and a carnall minded man, it is by him accounted as foales stones: but when it is spokē to a godly and spirituall minded man, then it is accounted wisdom.

II. The Iesuite proceedeth on to his second reason of debarring the common people from reading of the Scriptures, because of the great inconveniences which come by allowing the Scriptures unto such. Christ saith, ^p *Yee erre not knowing the Scriptures*. ^q *Infinite evils have sprung from hence, from ignorance of the Scriptures*, saith S. Chrysostome. And againe in a treatise written purposely of this point, he sheweth at large, that ^r *The knowledge of the Scriptures is very profitable, and frees us from bondage and ignorance*. And likewise, that all evils did spring from this, because the common people did not read the Scriptures. He expoundeth the words of our Lord, *Search the Scriptures*, in this manner, ^s *Our Lord exhorted all the Jewes to search the Scriptures*. ^t *Yee doe well*, saith S. Peter, *that ye take heed unto them*. But thus saith the supposed Successor of S. Peter, yee doe ill, to read them, for innumerable and great inconveniences come thereby. Thus wee see a manifest opposition betwixt

Christ,

^p Mat. 12. 29

^q Euseb. lib. 10

cap. 10

cap. 10

cap. 10

cap. 10

cap. 10

cap. 10

cap. 10

cap. 10

cap. 10

cap. 10

cap. 10

cap. 10

cap. 10

cap. 10

cap. 10

Christ, and his supposed vicar: betwixt the practise of the Primitive Church, and of the now Roman Church.

Let the evils be never so great, yet our taking away the Scriptures from the common people can be no more justified, then your taking away the cuppe; you may aswell take away meat and drinke from them, because evill cometh sometimes by them: you may aswell forbid them the hearing of the word, as the reading of it, seeing evill may come by preaching being *misunderstood*; you may aswell take Christ from them, because he is to some a rocke of offence, and a stone to stumble at. If this reason be good, then take away the Scriptures from the *Priests* likewise; yea rather from them, because they may pervert the meaning of the Scriptures, and not onely thereby fall themselves into evill; but likewise draw Disciples after them. And, as *Bellarmino* observeth, the Ring-leaders of the people into heresies, have beene, for the most part, Bishops or Preists. But will you heare the particular inconveniences.

* *Bellarmino de Pontif. Rom.*, l. 1. c. 8.

Replp. 158.

[1. *Doth not the licentious life of your people, against Princes, Pastors, and Church, shew plainly that which Sutor mentioneth?*]

This is a lye of the longest *elevens*. Let the world judge, whether obedience unto *Princes* be better taught and practised by us, or by you. A *Princes* Crowne cannot sit sure upon his head, if this doctrine be true, The Pope may depose *Kings*, and dispose of their Kingdomes; the which is defended by the *Iesuite* * *Mariana*, and *7 Bucherius*. As for obedience unto *Pastors*, and the Church, setting aside that blinde obedience, the common proverbe declareth what you are, *The nearer Rome, the worse Christians*.

* *Marian de Rege, & Regis institut.*

71 de abdicat.

Henric. 3 ¹¹, ascribed to *Bucherius*.

Replp. pag. 158

* see pag. 16, of the Replp.

[2. *The losse of soules, as * Calvin confesseth, that the Diavell did gaine more soules, by permitting the Scriptures to the vulgar sort, then by keeping the word from them.*]

Calvin speaketh onely of corrupt Translations, as the *Iesuite* himselfe confesseth in the place cited; what therefore

fore Calvin saith of corrupt Translations, that the *Devill* gained *soules by them*; is rather true of yours, then of ours: for they are more corrupt then ours. The vulgar Latine Translation (upon which you dote so much, that you preferre it before the Originall) *hath many corruptions of all sorts*, as a Bishop of yours confesseth.

[*Every old wife is able to chop Scripture with the best of opt generia^a you all.*] You should rather pittie the ignorance of your owne silly women, who are like those women spoken of by S. Paul, *a who are never able to come to the knowledge of the truth.* Their ignorance, I say, you should rather pittie, then envie the knowledge of our women, whose glory it may be, and not their shame; that they are more skillfull in the Scriptures, then many *lesuites*, and are able to discover your errors in many points of Divinitie. *Pamphilus* approved this practice not only in men, but likewise in women; for as *Hierome* recordeth it, *b He gave most freely the holy Scriptures, not onely to read, but to keep them for their owne, not onely unto men, but like wife to as many Women, as bee saw did give themselves to reading.*

In the conclusion of this Section, he telleth us a tale of an olde wife.

[They are living yet, (and perhaps your owne selfe are not ignorant of it) who can testifie that one of your Predecessours in that dignitie which you once enjoyed, being challenged for taking a second wife, contrary to the prescript of the Apostle, ordaining that a * Bishop should be the husband but of one wife onely; returned a short answer for himselfe out of the same Apostle, * that it was better to marry then to burne. Choosing rather to separate S. Paul from S. Paul, then his second wife from himselfe.]

I know the person by your description, the first letters of his name are *G. M.* His fame liveth after his death unto his glory; and were hee living, he would have curried your commend to this tale. *S. Augustine* saith, that *Montanus* the Hereticke was the first that condemned

² Lindan. de
opt gener. in-
terp l. 3 c. 1.

* 2, Tim 3:7.

b Scripturas
quoque sanctas
non ad legen-
dum tantum,
sed & ad ha-
bendum tribu-
ebat promp-
tissime, non olim
viris, sed & foe-
minis, quas vi-
disset lectioni
deditas. Hie-
ron in Apol.
cont. Ruf.
Reply p. 158
* 1. Tim. 3.26
* 1. Cor. 7.9.

August. de
Hæres. ad
Quodvult.
Præcipitur ut
non nisi singu-
las uno tempo-
re habeant u-
xores. Hieron.
epist. ad Ocean.

Heb. 13. 4.


1. Tim. 4. 3.

Lambert.
Schaphnaburg.
hist. an. 1074.

second marriage as fornication, & from him our Adversaries have received the same opinion. S. Paul condemneth it not, no not in a Bishop himselfe: *To avoyde the multiplicitie of wives, which was common with the Jewes, at the same time, it is commanded, saith S. Hierome, that they shall have but one wife at once.* If the Apostle allow one wife to a Bishop, why doe you condemne that by your Traditions, which God alloweth? The forbidding of it crosseth the truth of the Scripture; for the Scripture saith, *Marriage is honorable among all men: but whoremongers and adulterers God will judge.* And these Tradition mongers say, marriage is damnable among some men, but *whore-mongers* and adulterers are not so. Doe wee not see it among them? that a Priest may not hold one benefice with one wife: but hee may keepe two benefices with three concubines. When Hildebrand (an adulterous Pope) resolved to bring in this doctrine of devils, *in forbidding of marriage*, the Clergy with one consent cryed out against him, *He was an Heretiske, he forgot the sayings of our Lord, All men cannot receive this saying.* And of his Apostle, *Hee that cannot abstaine, let him marry: for it is better to marry then to burne.* That renowned Prelate might answer the same for himselfe, & yet not separate S. Paul from S. Paul. To conclude this Section, daily experience sheweth it, that as greater inconveniences come by debarring the common people from the Scriptures, then by admitting them to reade them: so greater evils proceede from debarring Preists their wives, then from the allowing of them. *Platina* saw this long since, & therefore in the life of *Pius Secundus*, he secondeth this, *Sacerdotibus magis à ratione sublatæ nuptias, majori restitundas.* There was great reason to take away marriage from Preists, but there is greater reason to restore it unto them againe. And so we proceede to his next Section, the title whereof is this:

SECT: VIII.

[For what cause all Heretickes have beene
accustomed to reject Apostolicall
Traditions.]

1.  Hen I first read the title of this Section, I expected no other stuffe, then I finde therein; even a deale of bombaste to stuffe it out. And as the title is a digression, so the whole Section consisteth of three digressions from the Question.

The 1. is of the affinity of Heresie, and Idolatrie.

The 2. about the Interpretation of Scripture.

The 3. is touching the Translation of the word, παράδοσις, Tradition. Concerning the 1. he beginneth thus.

[The Reader must observe, that Heresie is a kinde of Idolatry, for as S. Cyprian observeth, * the enemy of mankind per- Reply pag. 159
ceiving how by the coming of Christ, and by the preaching of * Cyprian. de unit. Eccles.
his faith, men were drawn from Idolatrie unto the true service
of God, he hath thought himselfe how by a new illusion he might
entrap poore soules under the very title and profession of Chri-
stianity. Heereupon, saith S. Cyprian, he invented new Hereses
and Schismes.]

We confesse all this, and are able to prove, that with you are these things, Idolatrie, Heresie, & onely the title of Christianity, or a shew of Godlinesse. There was never greater Idolatry among the Heathens, then is at this day defended in the Church of Rome, for which cause, namely for her Idolatry, S. Iohn compareth her unto * Egypt. This is descended unto her from the ancient Heathens, as this Heresie of unwritten Doctrines to perfect the rule of faith is descended unto her from the ancient Heretickes. As for the title of Christianitie, and the outward forme of Godlinesse, this is all you have to bragge of; ye are wolves in sheeps skins: ye have the hornes of the Lambe, but the voyce of the Revel. 11. 3.

Revel. 13. 11: Dragon; as S. Iohn^b describeth you. *Ye speake lyes in hypocrisie, as if they were truth. And the mysterie of iniquity, that is, the covert of pietie, is the onely meanes whereby ye entrap poore soules. To free themselves from Idolatry, he giveth a strange description of it.*

Reply pag. 159 [*Idolatry, placing a senselesse creature in Gods steed, doth give religious worship thereunto.*] A senselesse description; and yet as senselesse as it is, such Idolatry you are guilty of, in worshipping of Idols of silver, and gold, and of brasse &c. If a man worship the Devill, is it not Idolatry? Yet he is no senselesse creature. Your Demi-god the Pope is an hereticall Idoll, to whom that may well be applied, which you lay to our charge. For he is *set up on the altar of your soules, and adored as God. He is so far beset with a selfe-liking of his owne opinion, that he treadeth under-foot all other authority, both divine & humane, as the power of Scripture, of Fathers, and of Councils, which are nothing without him, and he farre above them. And yet because he hath some apprehension of the authoritie of holy Scripture, and finding it pleyable to his humor, he admitteth no other Interpreter thereof but himselfe.* Hence it cometh that these places must needs be understood of him,

* Concil. Later, c. 28. *All Kings shall worship him.* Psal. 72. 11. All power is given unto him in heaven and in earth. Math. 28. 18. This is the hereticall Idoll, whose essentiall parts are *Hereſe, and Idolatry.*

2. His second digression is about the Interpretation of Scripture; and therein hee puffeth himselfe to shew, by what meanes it must be interpreted; and by what meanes it must not be interpreted.

Reply pag. 159 [*It must be Apostolicall Tradition, which the ancient Fathers alwayes have taught to bee the certaine rule whereby we must finde out the assured sense and meaning of the holy Ghost, speaking unto us in the Scripture.*]

* Vincent. Li. 1. c. 1. *In quibusdam, sicut Vincenſius Lirinensis, with great care of very many holy and learned men, in what sort I might by a certaine; and*

as it were, by a generall and regular way, discover the truth of the Catholicke faith, from the falshood of hereticall perversitie, I received still this answer from them all: that if I would finde out the deceit of uprising Heresies &c. I must fortifie my beleefe with two things: first by the authority of Holy Scripture, next by the Tradition of the Catholicke Church. But seeing the Canon of Scripture is perfect, and sufficient to it selfe for all things, what need is there of the authoritie of the Ecclesiasticall interpretation to be joynt with it? Because the Scripture is so profound, that all men doe not take it in one and the same sense. &c.]

If you will stand to the judgment of *Vincentius*, the controversie is thus determined by him.

1. That the Canon of Scripture is perfect, and sufficient to it selfe for all things. Hee beleeveth a selfe-sufficiency, or an immediate sufficiency, so that there needed no unwritten Traditions.

2. The Tradition which he alloweth, is that kind of Tradition which we allow; the Ecclesiasticall interpretation. Not the interpretation of Hereticks, of the Pope, of the Roman Church; but that of the Catholicke Church.

3. The end of this kinde of Tradition is, that Heresies might be discovered and confuted. not to be a rule of faith, nor to supply the defects of Scripture, as if it were an imperfect rule.

4. He doth not account it a good meanes to discover all Heresies: but onely uprising Heresies, (as the *Iesuite* translateth it.) that is, of new Heresies, or Heresies lately sprung up. ^d For far-spread and inveterate Heresies are not to be dealt withall this way; saith *Vincentius*, because by long continuance of time a long occasion hath lyen open unto them (unto the Hereticks) to steale away the truth, *Majorum volumina vitando*, by corrupting the bookes of the ancient. Such heresies he would have confuted, sola Scripturarum autoritate, only by the authority of Scripture. This heresie of unwritten Traditions is not now newly budded, our Adversaries have received it

^d Ceterum dilatare & inveterata hæreses nequaquam hæc via adgre-diendæ sunt, eo quod prolixo temporum tractu ionga his furandæ veritatis patuerit occasio, lætam de Haric 39.

*Adscripta sunt
Patribus, quæ
ipsis nunquam
ne per quietem
quidem in
mentem vene-
rant. Ludov.
Vires de caus.
corrupt. art.*

from the ancient Heretickes, and whatsoever the *Heretickes* did, wee are sure our Adversaries have not beene backward from *corrupting the Writings of the ancient*; they have fitted the monuments of antiquity to their opinion, as the Tyrant used to fit his guests to his bed; wreking them, cutting them off, and adding to them *many things which the Fathers never dreamed of*. Yet we except not against this kinde of Tradition, we have tryed & examined unwritten Traditions by this Tradition of the Church; and notwithstanding all your corruptions of the writings of the ancient, yet there remaineth enough to *finde out the deceit* of unwritten Traditions. Let the *Scripture* have the first place, (which *Vincentius* assigneth unto it) that so God (the Father of our faith) may have the first audience: & then let the Tradition of the Church come up in the reare, to back that which the Scripture teacheth.

But the *Iesuite* would have all done by the Church, and nothing by the Scripture.

Reply pag. 166

[For our Saviour fore-seeing the presumptuous and rash boldnesse, which some would take upon them to interpret the meaning of his Written Word, hath ordained that his Church should be provided of a singular meanes to finde out, and to declare the true meaning thereof, being alwayes endued with that supernaturall gift, which our Saviour imparted unto his Disciples, when * he opened their understanding, that they might understand the Scriptures.]

* Lu. 24. 45.

That which our Saviour fore-saw, we see in you, A presumptuous and rash boldnesse in interpreting Scripture. Christ saith of himself, *All power is given unto me in Heaven and on earth*. This is presumptuously applyed to the Pope. S. Iohn saith, *I saw an other Angell come from the East, which had the scale of the living God*. This is rashly & boldly applyed to S. Francis. And yet the Church interpreteth both these places of Christ. The Church hath his *supernaturall gift*; but what Church? Not the African Church, as Donatus said; nor the Roman Church: (as the Iesuite meaneth.) But the

*The. Wald.
l. 3. de d. fid.
antiq. c. 19.*

the Catholick Church of Christ dispersed over the World: As Thomas Waldensis saith. And where wilt thou finde, or how wilt thou know, which is this Church? The author of the imperfect Worke on *Matthew*, hom. 49. answereth, *The Scripture is the onely way whereby to know which is the true Church of Christ.* And againe, *The Lord knowing that in the last dayes there would be such a confusion, commandeth Christians to fly onely unto the Scriptures.* For if they doe otherwise, *They shall perish*, saith he, *not knowing which is the true Church; & by that meanes shall fall into the abomination of desolation, which shall stand in the holy places of the Church.*

He sheweth, that the Scripture must not be interpreted [*by privat imagination, privat fancie, or privat spirit.*] Can he charge us with this? Interpretation of Scripture is a *gift of the spirit.* He that denyeth this, is an Heretick. ^{1. Cor. 12.} The same spirit that inspired them, must interpret them. This spirit (which, like the *h winds*, *bloweth where it listeth*) ^{1. Joh. 3. 8.} may blow on private men. Private men, having this spirit, may discern the sense and meaning of the Scriptures, as well as the Priest: either grant this, or else condemne *Apollos, Aquila, and Priscilla*, who are commended in Scripture for this: yea condemne the Homilies of *Leo* the Emperor, commended by *Gretzer* in his edition of those Homilies; or else grant this, that private men may discern the sense and meaning of the Scriptures. When private men, through the helpe of Gods spirit, doe discern the sense and meaning of the Scriptures, and deliver the sense intended by the Holy Ghost; will you call this *privat imagination, privat fancie, privat spirit*? It is the doctrine of the Devil, & of Antichrist, which possesseth our Adversaries, & perswadeth them that their doctrine must not be examined, nor their Spirit tryed: but whatsoever Interpretation their Church (that is the Pope) giveth of any part of Scripture, be the Interpretation never so private, never heard of before, never so contrary to the exposition of the Fathers; yet it must be believed as sure as that *S.*

Iohns Gospell is Scripture. And neither *S. Iohns* Gospell, nor any part of Scripture is (by them) accounted true, because it is written: but it is accounted true, because it so pleaseth the *Pope*. What then he alledgeth out of *S. Augustine*, may fitter be applyed unto them, then unto us. * *They are Hereticks, not because they condemne not the Scriptures* (for so *S. Augustine* is to be read) *but because they understand them not aright.* Again * *Good & holy Scripture is not rightly understood, & what is wrongfully understood, is audaciously affirmed by them.* And again, * *This doth not please them, because it is written, but it must therefore be true Scripture, because it pleaseth them.* If *S. Augustine* were now alive to see the doctrine & practice of the *Roman Church*, he could not more fitly expresse it, then he doth in these sayings. His third digression is about the translation of the word *ἡγεμονία*.

* Aug. Ep. 222.

* Aug. tract 18. in Ioh.

* Aug. cont. Faultum.

Reply p. 161.

a. Theff. 2. 15.

a The treatise of renunciat.

[Wheresoever the Scripture speaketh against certaine Traditions of the Iewes, partly frivolous, partly repugnant to the Law of God, there all the English translations follow the Greek exactly, never omitting the word Tradition. For example Mat. 15. Contrarywise wheresoever the holy Scripture speaketh in commendation of Traditions, there all their Translations agree not to follow the Greek, but for Tradition they translate ordinance, or instruction, as 2. Thes. 2. 15. & c. & any word else rather then Tradition. Inasmuch that Beza translates it, *Traditam doctrinam*, the doctrine delivered, putting the singular number for the plurall; and adding, *Doctrinæ*, of his owne.]

3. This is transcribed out of *Gregory Martin*, a learned divine, as he stileth him, who is censured by one of his own side for an ignorant divine. But all his geese are swans; & as the proverb is, *Asinus asinum* /cabin/, one good turn requires an other; he could doe no lesse then afford him some worthy title, who stored him with such a deal of worthy matter. He harpeth much upon *All our Translations*, and yet I know but only of one Translatiō, the Bishops as they call it, which was published by authority, untill after the daies of cavilling *Martin*. As that translatiō doth iustifie our doctrine, so we are able to iustifie that, & all other our translations

tions in this point from the slanders of this *Martin*. We confesse the fact, in those places cited by *Martin*; the Translators have not englished *παράδοσις*, Traditions. *D. Fulk* (who hath discovered *Martins discovery* to be an heap of senselesse cavillations) confesseth the same. This I observe to free that learned Dr* from this marginal note, in which * (yet *M. Fulk* saith, it is found there. If he give not us an instance, let him give himselfe the lie.)

I say there is no law nor statute made against it, but the word, Tradition, may be used by our Translators. This is no more then if I should say, Papists may be sufficed to live as good subjects, not that they are good subjects.

The evil of the fact we deny, for though they used not the word *Tradition*, yet they used such a word as declared the meaning of the holy Ghost in those places. What will you say for your vulgar Latin, in which *παράδοσις* is not alwayes translated *Tradition*, but sometimes *Præcepta*, & in English not *Traditions*, but precepts? I may say of the *Septuagint*, as sometimes *Galatinus* said of the *Chalde* Paraphrase that it is rather an expositiō in some places, then a Translatiō: yet the Apostles in alledging the old Testament, did usually follow the *Septuagint*, rather then the *Hebrew*. So that Translators may sometimes varie from the originall word, & yet be blameles as long as they retain the sence intēded by the holy Ghost in that word. Thus our Translators have done; there is only a verball or grammaticall, no reall or doctrinall difference betwixt the original & the translation. *Tradition* is a doctrine, ordinance, instruction or institution: & again, doctrine, ordinance, instruction, or institution is a *Tradition*. And if *Beza* must be censured for translating it, *The doctrine delivered*, & not *Traditions*; then what say you to those books which are approved, & yet render it by *commandments*, & *Instructions*, & not *Traditions*? If it be a *Tradition*, it is a *deliverie*; a delivery must have something delivered: it could not be a delivery of *rites*, because they have little power to keep out the *man of sin* (& the Apostle gave that exhortation) it must needs be a deliverie of doctrine, or

(yet *M. Fulk* saith, it is found there. If he give not us an instance, let him give himselfe the lie.)

1. Cor. 11. 2.

Compare Prov. 3. 34 with Lam 4. 6. and Prov. 11. 31. with 1. Pet. 4. 18.

Syrus Interpres Vatabl. Bibl.

a do-

a doctrine delivered. As for his exception at the change of the number, we may account this among the number of his Cavils; for by doctrine delivered, he meaneth not one singular doctrine, but all the whole summe of S. Pauls doctrine. Many words grow out of use thorough abuse, Tyrannus of old signified a King, Host is a stranger, Sophista a wise man; he would not bee accounted a wise man that should now english them so: So of old Traditio was taken diverse wayes, for the manner of delivery either by writing, or by word of mouth; and for written doctrines, aswell as for things unwritten: but now our adversaries abuse the word, and wheresoever they finde it, they apply it to unwritten Traditions; therefore our Translators did well, not to use this word Traditio, which, being perverted by our Adversaries, might become a stumbling blocke to the Reader; but rather to use another word which might agree with the Originall, and declare the meaning of the Holy Ghost, and yet might not bee so easily perverted to a false meaning.

This cavilling Martin hath another sting at our Translators.

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* Coloss. 2. 8.

[Yea, they doe so gladly use the word Traditio, when it may tend to the discredit thereof, that they put the said word in all their English Bibles, when it is not in the Greeke at all; as * why are yee led with Traditions? And as another English Translation more heretically, Why are yee burdened with Traditions? Tell us, you that professe to have skill in the Greeke, whether the word διδασκαλία doth signifie Traditions? Iustifie your Translation, if you can, either out of Scriptures, or Fathers &c. Yea, tell us, if you can, why you translate for Tradition, ordinance; and contray, for ordinance, Tradition.]

¶ Act. 6. 14.

1. Cor. 11. 2.

Tell me, why your vulgar Latine, allowed by Clement the eight, is guilty of the same fault, if it be a fault? In it the word ἐθνη, which signifieth Customes, is translated Traditions; and in like manner παραδόσεις, which signifieth Traditions, is translated precepts, or customes. Tell me that, and

and I will tell you this . Tell me, why the Translator of *Theodore* printed at *Cullin* an 1573. translateth διδασκαλίας, Traditions; and why *Hentenius*, translating *Oecumenius*, translateth παραδόσεις, Institutions? Wee can justify our Translations by Scripture; for it calleth these δόγματα, διδασκαλίας, doctrines of men, and it calleth doctrines of men Traditions . The interpretation of the Fathers doth likewise justify this translation, for *S. Ambrose* interpreteth this place of such errors, *Quos humana invenit Traditio*, which humane Tradition found out . What were δόγματα *Pythagorae* but the Traditions of *Pythagoras*? δόγματα signifie ordinances , and if ordinances signifie Traditions, why may not the word be so translated? Why did the *Iesuite* himselfe not distinguish more accurately, in his translations of the Greeke testimonies, betweene these words? For commonly he translateth δόγματα, Doctrines; and taketh δόγματα, κηρύγματα, παραδόσεις, Ordinances, Preachings, and Traditions for the same.

^{Coloss. 2. 22.}
^{Mat. 19.}

^{* pag. 143. 2.}
^{pag. 150. 6.}
^{pag. 155. 1.}

At last he concludeth this Section with a wise observation of his owne.

[The last Translations correcting all the former, doth clearly declare, What a handsome Scripture the poore people relyed upon all the while before: that it was not the pure word of God, but the corrupt invention of Translators.]

^{Reply p. 163.}

Here is an handsome observation of as wise a divine, as *Martin* himselfe . There is but a verball difference betwixt Tradition, ordinance, and institution, if a verball difference corrupteth a translation, and maketh it a false invention, and no pure word of God, what then shall become of all your Latine Translations? They cannot be numbred, saith *S. Augustine*, "As many bookes, so many severall copies, saith *S. Hierome* . Vntill the Councell of *Trent* decreed the vulgar Latine, what pure word of God could the *Romane* church have? yea, if a verball difference corrupt a Translation, then at this day they have no pure word of God; for the vulgar Latine differeth more from the originall then our English


^{* Aug. de doct. Christi. l. 2. c. 11.}
^{* Hieron. præfat. in Iosh.}

* Lindan de
optim. gener.
interpret. l. 3.
cap. 11

Engliſh doth. *Lindanus*, a Popiſh Biſhop. confeſſeth * *It hath many corruptions of all ſorts &c. ſome things are tranſlated too intricately, ſome improperly, and ſome not truly.* And ſuch variety, and difference there is betweene the Copies themſelves, that hardly is one like another. Yet if they convert the words, and doe not pervert the ſenſe, no wiſe man will call them a *corrupt invention of falſe Tranſlators*; becauſe the truth of Scripture is the ſenſe, and not the words; and variety of Tranſlations, differing onely verbally, doth not hinder, but rather doth further us to finde out the true ſenſe, if wee will wiſely compare them together.

SECT. IX.

The vvhole ſumme of the Ieſuit's Reply being caſt up, the remainder is nothing.

I.  Othing but insolent bragging, and vaine tautologies doe heere in his laſt Section at the firſt ſight preſent themſelves. Folly is ſo deeply rooted in him, that though he were brayed in a mortar, his fooliſhneſſe will not depart from him. As for bragg, they are eſſentiall to him, and therefore confute him never ſo evidently by the Scriptures, and by the Fathers, yet a man may atwell make a ſcoundrel ave rayling, as make him leave his bragging. I will not, *actum agere*, aſſwere that againe which hath bene already three or foure times answered: yet that the Reader may ſee, that I have not left one teſtimonie it ſelfe unanſwered, the margine * doth direct him where hee ſhall finde theſe teſtimonies taken out of *Ignatius*, *Tertullian*, *Eusebius*, *Epipha-*

* Ignatius ſec.
2. the laſt teſti-
mony.
Tertul. ſec. 6.
Diviſ. 2.
Euseb. ſec. 6.
Diviſ. 12.

Epiphanius, Basil, Chrysostome, and Augustine already answered. The pleading is ended, and the verdict is given against you, *conclusum est in causa*, all your witnesses come too late, and your testimonies a day after the fayre: but because we are willing to give you a full hearing, you shall have your witnesses examined.

[*The Fathers of the Councell of Gangers doe' pleade our cause as if they had beene sic'd to that end. * We desire that all things delivered by the Scriptures, and Ecclesiasticall Traditions (by Apostolicall Traditions it is in the Greeke) be observed in the Church.*]

2. The *Eustathians*, against whom this Councell proceeded, erred both in point of *Doctrine*, and in *Ceremonies*; in doctrine absolutely condemning the Christian duty of *fasting*, and the honourable state of *marriage* in all men: in ceremonies they allowed not the received kinde of apparel, but would have a strange kinde brought into the Church. Against the first, their errors in *doctrine*, these Fathers pleaded the *Scripture*: against the latter, their error in *Ceremonies*, they alleadged the Tradition of the Apostles. And therefore desired that *All things should be observed in the Church, which were delivered by the Scriptures, and by Apostolicall Tradition*. You have need to see these Fathers again, for this, which they have pleaded, is nothing for you.

[*Some Protestants tell us, that in these sayings the Fathers doe not speake of points belonging unto faith.*]

3. It seemeth you answer without taking out the copie of our Answer. What we have answered, we have, & will ever make it good, that in many places, where the Fathers speake only of *rituall Traditions*, you alleadge them as patrons of *doctrinall Traditions* unwritten. Wee say not in all those places they speake not of *points of faith*; in some they doe, in some places they doe not. And here againe he bringeth in the same witnesses to bee reexamined; as *Basil* concerning the *worshipping of the Holy Ghost*, *Augustine* for *rebaptization*, *Tertullian* touching *prayer*

Epiph. sect. 2.

Divis. 11.

Basil. sect. 6.

Divis. 10.

Chrys. sect. 3.

Divis. 2.

August. sect. 41

Divis. 3.

Reply p. 164.

** Conc. Gang.*

can. ult.

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for

for the dead, Epiphanius about single life, Chrysostome, Augustine, and Epiphanius about prayer for the dead, those points, saith he, they accounted necessary, and unwritten Traditions.

S. Basil being duely sworne testifieth this, that the worship which is due unto the holy Ghost is taught in Scripture; but for the use of this syllable *Cum* in this forme of words, *Glory be to the Father, and to the Sonne, cum spiritu sancto, with the holy Ghost*, this forme of words hee confesseth is not written: but that it may be defended by Tradition.

S. Augustine confesseth the same concerning the point of Rebaptization, that although this forme of words, *Those that returne from the Heresickes shall not bee rebaptized*, be not written: yet from most certaine grounds of Scripture he concludeth the same. And no Protestant saith, this is not an article of faith.

Tertullian is onely an advocate for Rituell Traditions unwritten. And the anniversary oblation, or yearely prayer for the dead at such and such times, is not to be reckoned among the points of faith; but among the Customs, or ordinances of the Church.

Epiphanius saith, that the obligation to abstaine from marriage is such in those that have so vowed, that it is a sinne to marry after single life is vowed. The Popish practise declareth it to be no sinne, else how could a Benedict the 9th dispense with Casimir the heyre of Polonia, to marry after his vow? It is the Popes dispensation, which is above law, which maketh it lawfull. This is a case of Conscience, as we hold, which may be determined, though it be not expressly written, by sure and certaine principles of the Scripture in this manner; If the vow be solemnely made, and the party by any meanes be able to keepe it, it is unlawfull to marry although the Pope would dispense with it: but if not, we say with Epiphanius, *It is better to marry after the vow, & as length to returne home to the Church though he be lame: then alwayes to be wounded with inward darts.*

^a Cromer, de rebus Polon. lib. 4.

^b Epiph. haz. 61

darts. And wherein doth this differ from the Scriptures conclusion, *It is better to marry then to burne?*

1. Cor. 7. 9.

S. Chrysostomes saying that the Apostles have not delivered all things by writing, cannot prove that they did not deliver all their doctrines, or all necessary things by writing; because all things which the Apostles delivered were not doctrines nor things necessary. And yet the Jesuite, to helpe his lame dogge over the stile, corruptly readeth S. Chrysostomes words, in stead of *All things*, he readeth *All their doctrine*, saying, the Apostles have not delivered (all their doctrine) by writing.

Epiphanius, and Augustine are in the like manner to be answered; they say the Apostles delivered many things without writing. Hence the Jesuite inferreth, that they delivered many points of faith, or doctrines of salvation, without writing. I may at well inferre, the Jesuite is an animal, ergo an asse. But Chrysostome, Augustine, and Epiphanius, saith he, tell us in particular, that the Custome of the Church in praying for the dead is a Tradition given by the Apostles unto the Church without writing. If it bee a Tradition given without writing, how then can you make good this part of your Challenge? [For the confirmation of all the points of our Religion (of which prayer for the dead is one) I will produce good and certaine grounds out of the holy Scriptures, if the Fathers authority will not suffice.] If you can bring no Scripture for this point, then you must eat these words: if you doe produce Scripture, then it was not given without writing. *Qui bene distinguit, bene docet*; here wee must needs distinguish the point it selfe of praying for the dead, from the Custome of the Church in praying for them at set times; this custome we must distinguish from the reasons of it as they are given by these three Fathers; their reasons we must distinguish from the reasons given by our Adversaries. The point it selfe, how we may pray for them, is grounded on the Scripture. The custome or practise of the Church to pray for them at a set time, as when the di-

vine

vine mysteries were in celebrating, is no point of doctrine, but a custome or ordinance of the Church. The reasons given by these three Fathers of this practise were different, being compared by themselves, or with the reasons given by our Adversaries. *Chrysostome* ^c because the damned soules might receive some ease thereby; this was but one Doctors opinion. *Augustine* denied ease of torments, yet held it good for ^f releafe of lighter sinnes, which Gods Children might beare with them out of this world, into that hidden receptacle. *Epiphanius* denied ease of torments, or releafe of sinne after death, and yet held it good for ^g testifying of our faith concerning the happy state of them that die in the Lord. Our Adversaries deny these reasons, and give another, for the more speedy deliverance of the Soules in *Purgatory* from all torments. The Primitive Church held no *Purgatory*, and yet held prayer for the dead: our Adversaries hold, if no *Purgatory*, no prayers for the dead. These grounds being laid I answer to all that he objecteth out of those three Fathers. 1. That *they called it an unwritten Tradition*. I confesse it, that to pray for them at such a set time, they accounted it an unwritten Tradition; but withall they placed it among the customes or ordinances of the Church. 2. That *it was an universall Tradition*. It is true, the practise was observed by the whole Church; but the reasons of it were different. 3. That they accounted *it a necessary Tradition*. Not as if it were a necessary doctrine, or a point of Salvation, but necessary, in regard that the Church had received it as a generall custome, and that upon good grounds, and therefore every man might not at his owne will and pleasure spurne against it. 4. *They placed the deniers of this doctrine among Heretickes as we read of Arians*. Heretickes commonly as they are contrary to the faith of the Church, so they will be contrary to the ordinances of the Church; and therefore we must not thinke that every thing which is condemned in Heretickes is heresie; nor that all were Hereticke.

^c Chrys. hom. 21
in Act.

^f Aug. Enchir.
ad Laur c. 108.

^g Epiph. hær. 7.

Heretickes indeed who are placed among Hereticks. But suppose it were so, that *Aerius* was an Heretick in deed, because he denied the practice of the church in this point; I am sure then you are Arch-Hereticks, who farre outstrip him in this. If he were over shooes, because he held the prayers for them that were in blisse to be *unprofitable*, you are over head and eares in the same heresie, because you hold prayers for them that are in blisse to be *impious and absurd*. I have contracted my answer to this point, in which the *Iesuite* is somewhat large, because I would not fore-stall the market; and though I have gleaned in a most plentiful field, yet I would not gather all, because I must leave it for him that commeth after me.

[*S. Hierome* telleth us, that * *Lent* is an *Apostolicall Tradition necessary to be kept*. And againe, * *that the unwritten customes of the Church doe receive the force of a law*.]

4. In what sence *S. Hierome* calleth it *Apostolicall*, wee have * formerly shewed. We deny it not to be an unwritten *Tradition*. But for the necessity of it, that it should be of *absolute necessity*, as a point of faith, or as a matter of salvation, that we deny. We say with *S. Hierome*, it is *necessary to be kept conditionally*, not *absolutely*, as in regard of the ordinance of the Church, wheresoever it is commaunded: and in regard of loving society, wheresoever it is observed. If it be absolutely necessary, how can you so easily dispence with it? He sendeth us to seeke for his other testimony of *S. Hierome* in his eight Section: but you may as well finde a caudell sieve in a country towne, as any such thing in his *fore-going Section*. I finde the same words in his 3^d Section, but they are the words of the *Hereticks* and not of *Hierome*.

[*When Eusebins affirmeth, The Apostles delivered some things without writing, as it were a law unwritten. No man can be found so grosse witted, but may understand he meant necessary articles*.]

5. This is a grosse conceit of a nimble pated Iesuite, to

M

thinke

^a Azor. Instit. Moral. To. 1. l. 8. c. 20.

Reply p. 166:
* Hieron. epist. 54. ad Marcell.
* fore going Section.
* Sect 4. Div. 9.

thinke whatsoever is *as a law*, must needs be a *necessary* article of faith. The Apostles delivered some things without writing, as befitting those times & places, not intending thereby to make them parts of the *divine law*; those things may be *as law*, as humane lawes, which are mutable, not as the divine law which is immutable and unchangeable. The Church in these daies may alter the orders & customs which have been *as law* in former times; and may ordaine such rites and customs as shalbe *as law* for after-times; yet such things are not necessary doctrines, nor points of faith. It is not in the power of the Church to cross the truth of Scripture, by making that to be no point of faith, which was a point of faith; neither can the Church crosse the perfection of Scripture, by making that to be a point of faith, which was no point of faith. ¹ *The rule of faith, saith Tertullian, is alwayes without change or alteration; other things which are of discipline and behaviour, admit of change & correction.* The Apostles commanding the believing *Gentiles* to abstaine from things strangled &c: prohibit this as a ^k *necessary thing*. If the *lesuite* be so grosse mistaken, as to thinke whatsoever is called *necessary*, is necessary to salvation, and is a point of faith; let him hereafter take heede how he feedeth upon rabbets, capons, and the like strangled meat, lest hee eate his owne damnation. *Lorinus* may be his Master-*Iesuite*, he teacheth him

¹ *it was* ¹ *but a positive law*, though it was called *necessary*. If there be no carnall *Israelite* in the Church, saith S. ^m *Augustine*, What Christian need to observe this, to eate no birds but only such whose blood is poured out? It is an absurd thing in this *lesuite*, from a conditionall necessitie, in regard of the authority of the Commaunder, or of the infirmity of the weake, to inferre an absolute necessitie in regard of salvation. This hee hath done in those former proofes, and yet wee shall have more of it.

¹ Tertull. de ve-
land. Virg. c. 1.

¹ Act. 15. 28.

¹ Lorin. in Act.
15.
^m Aug. cont.
Faust l. 3. c. 13

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[*Eusebius* meaneth necessary things, for hee produ-
ceth

ceth the necessitie of Priests abstaining from Marriage,
 * Now they that are employed in the preaching of the * Euseb. de de-
 Gospell, doe necessarily abstaine from marriage. And the monst. Evang.
 second Councell * of Carthage declareth the single life of ^{l. 1. c. 8.}
 Priests to bee a thing necessarie, and an Apostolicall Trad- * Conc. Car-
 ition.] ^{thag 2. c. 2.}

6. His assertion and this instance hang together like
 pibles in an halter: necessary doctrines, or points of
 faith, are perpetually the same: but Priests abstaining
 from marriage, hath not beene perpetually so, from the
 beginning it was not so. I could alledge infinite tes-
 timonies of antiquitie, to proove that the Priests in
 the Primitive Church were allowed to marry, our ad-
 versaries ^a confesse the same. Howsoever some of them
 alledge Scripture to prove it; and others Apostolicall
 Tradition; yet the most of them, according to the
 doctrine of the Councell of ^o Trent, account it to be
 onely an ordinance or institution of the Church; so
 * Scotus, Aquinas, Cusanus, Bellarmine, Panormitane, ^o Conc. Trid.
 Peresius, with many others. And in regard of the great ^{S. 24.}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{Sent. dist. 36.}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{q. 88. ar. 11.}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{Cusan. epist. 28.}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{de usu comun.}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{Panorm. extra.}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{de Clericis con-}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{jug. cap. Cum}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{olim.}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{Peres. de Tra-}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{dit. part. 3.^{cia}}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{confider. de}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{voto continen-}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{art. 4.}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{Bernard. in}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{Canr. serm. 66.}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{q. 1. Cor. 7. 1.}
 Aquinas, ^o Scotus in 4.
 Peresius, with many others. And in regard of the great ^{Ibid. vers. 16.}

March 19. 12.
1. Cor. 7. 7.

deth that supernaturall state, or manner of life, which is like unto that of the Angels in Heaven, who neither marry, nor are given in marriage, have no cares of the world, no children, no possessions; this manner of life bee commendeth very much. Then concerning Priests, he saith not that this state or manner of life is necessary: but that, for the avoyding of cares and troubles of the world, this manner of life is necessary. This is all that can be gathered out of that passage of *Eusebius*. And this is no more then the Scripture teacheth us. *He that can receive it, let him receive it.* And *S. Paul* would have all men to bee unmarried, and as himselfe was, if they have that gift of God.

1. Tim. 4. 3.
1. Cor. 7. 2.
Heb. 13. 4.

Math. 8. 14.

1. Cor. 9. 5.
pag. 158.
Chrysost.
hom. 3. in Tit.

Coster. enchirid. art. de concubatu.

The *Councell of Carthage* requireth Priests, *ὡς ποσὶν τὴν ἑαυτοῦ* to observe chastity, temperance, or sobriety. What is this for single life? These vertues are required of them in the Scripture, and may better be observed in marriage, then in a single life. Behold how the *lesuite* corrupteth antiquity, that he may have some shew of defence for this corrupt Tradition, which is no *Apostolicall*, but a *Papisticall*, or a *Diabolicall* Tradition. It crosseth the truth of the Scripture, * *To avoyde fornication, let every man have his wife.* And y marriage is honourable among all men. How can it be an *Apostolicall* Tradition, when some of the Apostles were married, and put not off their wives after they were called to the office? The *lesuite* seemeth to confesse, * that a Bishop may bee husband of one wife. Marriage is so precious, saith *Chrysostome*, that it hindereth no mans promotion to the *Episcopall* chaire. Our Adversaries teach the contrary, and hold it to bee c *A greater sinne for a Priest to marry, then to commit fornication.* And thus, *ex ungue leonem*, by the print of *Hercules* foot, you may judge of his whole body; by this one Tradition you may judge of the rest, and to see how like the Traditions of the now *Romane* Church are unto those things which the Apostles delivered

delivered unto the Primitive Church.

7. The *Jesuite*, finding no helpe from the Fathers, flyeth for succour unto the writings of *Cardinall Peron*, from whom hee borroweth these fixe observations following.

[1. *When the Fathers speake of the sufficiencie of Scriptures in one point, our Adversaries extend it unto all points of faith.*] Reply p. 167.

The Fathers disputing against particular errors doe oft use such a *medium* to confute them, as may serve to confute all other errors. *Tertullian* his generall proposition, (*Whatsoever is not written is accursed with a woe*) extendeth it selfe not onely against *Hermogenes* his error, but likewise against all unwritten Doctrines. The same I may say of *S. Ambrose* his argument against light talke in Churchmen, *The things which we finde not in Scripture, are not to be used.* This not onely condemneth that one thing, but likewise all points of faith which are not found in Scripture. In these two, as in many others, although the conclusion bee particular, yet the proposition is generall, and declareth the sufficiencie of Scripture in all points of faith.

[2. *When the Fathers speake of a mediate sufficiencie of the Scripture, being attended upon by Tradition, which uttereth that by reayle, which the Scripture propoundeth in grosse, and serveth as a key, or as an interpreter of the same, they apply it to an immediate sufficiencie.*] Reply pag. 167

8. A mediate and an immediate sufficiencie is a grosse distinction to proceed from a learned *Cardinall*; for a mediate sufficiencie is meerely an insufficiencie. *Athanasius* hath taught us that the Scriptures have a *selfe-sufficiencie for the discoverie of truth*. If any part of this sufficiencie be given unto Traditions, where is the selfe-sufficiencie? This pedlar-like phrase of uttering by reayle what is propounded in Scripture in grosse, befiteth not the mouth of so great a *Cardinall*; ye are like them, of whom

2. Cor. 2. 17. S. Paul speaketh, that make ^d *merchandise of the word of God*, uttering by retaile that which is not in the Scriptures. The Tradition of the Church, which serveth for a *key* to open the meaning of the Scriptures, is to be received, this concerneth the *manner* of teaching not the *matter* taught: but when men will open the wrong doore with this key, will utter by retaile rotten wares, & if any in stead of *bread* will give a *stone*, in stead of *fish* will give a *serpent*, in stead of the *sincere milke* of the word will teach bloody doctrine, this is damnable: and of this the Church of Rome is guiltie.

Reply p. 168. [3. *When the Fathers speaking of the Scriptures as they are compared with the writings of men, which are but of humane authority, say, that the Scriptures alone have the prerogative of undoubted truth; our Adversaries give forth, that the Fathers hereby doe reduce the certainty of all truth unto the sole Scriptures absolutely.*]

9. As comparisons are odious, especially with the Scriptures, so this observation is ridiculous. we have oft shewed, that the Fathers doe give unto the Scriptures, not only a comparative certainty & infallibility above the writings of any Doctors whatsoever, but likewise do attribute unto them the only assured certainty, and the absolute infallibility. When S. Peter saith, *wee have a more sure word*; with what doth he compare the certainty of the Scriptures only with the writings of the Doctors of the Church? No, but even with this voyce, or unwritten word when it was first spoken, *This is my welbeloved son*. Then it was not certaine, whether it were the voyce of God, or no, it might have beene the voyce of an Angell: but at that time the writings of the Prophets concerning Christ were more sure, because there was more certainty & assurance that the Scriptures were the word of God, then that this voice was the word of God. S. Peters supposed successor holdeth many unwritten Traditions, such as God never spake, & such as the Doctors of the Primitive Church never delivered unto him, and all those he would have to be as sure
and

and certaine as Gods written word. And suppose the Doctors of the Primitive Church had delivered these Traditions, are they therefore as certaine and infallible as the Scripture? The *Iesuite* affirmeth it, ** These Traditions being corroborated by the written attestation of the Saints and holy Doctors, this is a warrant of it selfe infallible and undoubted.* * Pag 171. if truly figured,
 The Cardinall denyeth it, even in this his observation; for he granteth us, that though the *certainie and infallibilitie of all truth* is not to be reduced onely and absolutely unto the *Scriptures*; yet hee holdeth, that the Fathers did esteeme the *Scriptures* to bee more certaine and infallible then the *Writings of the Doctors of the Church, or writings of humane authoritie*. Here is *Manasseh* against *Ephraim*, and *Ephraim* against *Manasseh*, and both against the truth. The written attestation of the Doctors is the best authority which the *Iesuite* can produce for unwritten Traditions; this written attestation is not so certaine & infallible as the Scripture, as the Cardinall confesseth: then the consequence is sure, that unwritten Traditions are not as certaine & infallible as the Scripture; & consequently the certainty & infallibility of all doctrine must be reduced onely & absolutely to the Scripture. As for the obedience due unto the commandements of the King, given onely by word of mouth; whensoever it is proved, that God gave necessary commaundements onely by word of mouth, which are not written; and that the unwritten commandements of the *Roman Church* are the same, wee will give obedience to them.

[4. When the Fathers disputing with Heretickes, doe argue, as they say, *ad hominem*: that is, when they urge them out of their owne erroneous principles, and provoke them unto the sole authority of the Written word; our Adversaries step forth, and will have this kinde of arguing to bee universall withall; whereas this is the conclusion to bee drawn from hence; Therefore the Fathers admitted no meane to bee with the Heretickes, for tryall

of true doctrine, but onely the Scriptures. For the Heretickes for the most part in the beginning of their disputations would disavow all authoritie, of Tradition, and of Church, save onely that of the Scripture, &c. Therefore the Fathers to keepe their noses to the grindstone, did onely presse them with Scripture.]

10. This observation is a very heape of untruths. 1. That the Heretickes for the most part in the beginning of their disputations were accustomed to reject Tradition, and to flye unto Scripture onely. As the Heretickes were many, and their opinions different, so their practice was diverse; the Cardinall cannot prove, that tenne of the hundred, in the beginning of their disputations, did renounce Tradition, and onely betooke themselves to Scripture. It was rather their practice to alledge Tradition of their owne, and never to forsake that fastnesse, untill they were beaten out of it. They were as earnest pleaders for unwritten Traditions, and as great enemies against the Scripture, as our Adversaries are, or can be. And therefore in regard of the first they

^a Hieronym l. 1.
in E'ay c. 3.
^c Tertullian.
de resurrect.
cara.

were stiled ^f *Deutorota*, Tradition-mongers; and in regard of the latter, they were called, ^g *Lucifuge Scripturatum*, owles flying from Scripture. 2. That it was an erroneous principle in the Heretickes to flye only unto Scripture. I reade of the Fathers condemning of Heretickes for flying from Scripture, for not understanding the Scriptures, for misinterpreting of them; but I never read where they were condemned by the Fathers for flying to the Scriptures. It is true, that the Jewish Cabbalists would reproach those that were given unto the Scriptures with this nickname of *Karaim*; as Roman Tradition-mongers call us *Scripturians*; but the Fathers never accounted it an error. S. Augustine hath cleared this to be no error in comending ^h *Cyprians* appeal unto the Scriptures. & ⁱ this maketh men hereticks, saith he, not because they do not condemne, but because they do not understand the Scriptures. These

^a Aug l 9 cont.
Donat. c. 16.
^g Aug. epist. 212

These two untruthes we have * already fully confuted . 3. * *Scd:7. Div.7*
 That the Fathers admitted no other meane for tryall of true
 doctrine with the Heretickes, but onely Scripture. I will not
 question the truth of this conclusion, because it serveth
 to our purpose; 1. To shew that this is no *erroni in prin-*
ciple, to flye only unto Scripture. 2. It overthroweth what
 the Iesuite affirmed, * *that the Fathers still produced un-* * *pag.153. &*
written Traditions against the Heretickes; and that they 156.
made Tralition, and not Scripture, the onely meanes
whereby to try true doctrine with Heretickes. 3. It mani-
 festly declareth what the Fathers thought of the suffici-
 encie of Scripture, seeing they durst try the points in
 controverfie, betweene them and the Heretickes, even
 at their owne weapons, and by their owne principle;
 supposing Scripture to be their weapon and their prin-
 ciple. As therefore the Fathers dealt with the Here-
 tickes, pressing them onely with Scripture; so might
 wee deale with you: but we have beene content to bee
 tryed both by the Scripture, and by the Tradition of
 the Church delivered by the mouth not onely of twelue
 but also of CCCXV I I I. Fathers giving their verdict
 against you.

[5. *When the Fathers doe dispute of a custome or question* Reply pag.169
not yet determined by the Church, and consequently Tradition
cannot be alleaged for the same: then the Fathers provoke
their Adversaries unto Scripture onely. And this our Adver-
saries enlarge unto all articles of faith. As in that of S. Hie-
rome (which the Iesuite addeth in the margine) That God
was borne of a virgin we beleeve, because we read it: that Ma-
ry did marry after she was delivered, we beleeve not, because
we read it not.]

11. The Fathers provoke their Adversaries unto Scrip-
 ture only, not only in doubtful questions not determined,
 but likewise in points of faith determined by the Church
 out of the Scriptures. The first Councell of Nice deter-
 mined this point, That the Sonne is consubstantiall with
 the

¹ August. cont.
Maxim. l. 3. c. 14

* ag 126.

¹ Iul. Rucher de
lib. Canonis.

Repl. p. 169.

the Father, and yet about an 100. yeares after S. *Augustine* disputing against *Maximinus* the *Arian* about the same point, provoketh ^k him unto Scripture onely. The *Iesuit's* instance of the perpetuall virginity of the blessed Virgin cannot agree with the observation of the *Cardinall*. If it was a question not determined in the Church when S. *Hierome* wrote against *Helvidius*, why then doth the *Iesuite* insert it into his * Catalogue of unwritten Traditions? For as *Iulius Rucherius*, once one of the *Popes* Prototaries, observeth, ¹ *A Tradition is of no force if it have not beene beleevued even from the times of the Apostles.*

[6. *When the Fathers cry out upon the abominable impostures of the Heretikes, who sathered upon the Apostles execrable Traditions; our Adversaries make use of this against such Catholicke and Apostolicke Traditions, as the univ. Church in all ages, and thoroughout all nations, hath evermore observed.*]

12. We admit all *Catholicke* and *Apostolicke* Traditions, and yeeld to the doctrine of the *Catholicke Church*, if by the *Catholicke Church* he doe not meane the *Roman Catholicke Church*. The Traditions of that Church are as execrable and abominable as those Traditions which were invented by those Hereticks; and we have just cause, as the Fathers did, to cry out against such Traditions.

These are the *fraudulent inventions* by which these *Tradition-mongers* seeke to avoyde the verdict which the Fathers have given against *unwritten Doctrines*; whose fraud and craftinesse doth like wise appeare in alleadging the testimonies of the Fathers for unwritten Traditions: for (as wee have discovered in the stateing of this Question) whersoever the Fathers use the word *Tradition*, (meaning thereby either the manner of delivery, or the matter delivered, either *Rituall* Traditions unwritten, or *Doctrinall* Traditions written) all those places, without any respect to the sense, most senselessly and deceitfully they produce for their unwritten Traditions. When the Fathers use

use the word *Tradition*, for the delivery of the written word in *writing* by the Apostles, or for their delivery of the same things which are in the word by *preaching*, or by *practise*; or for the Churches delivery of the *written word*, or of *written doctrines*, either expressly written, or by consequence deduced, or delivered in an unwritten forme of words; or for the *succession* of true doctrine in the Church, or for unwritten *rites* and *ordinances* used by the Church; all such places they alleadge against us for their *papistical* Traditions.

We confesse that which followeth in his Reply, [*That the condition of being written, or not written belongeth nothing at all unto the nature of a precept, but only unto the manner of delivery: and therefore if once we be assured it was delivered, we must not doubt of it.*] This is the true state of the Question, whether the Apostles did deliver such things or no? Prove this, that the Apostles did deliver such doctrines as are not contained in the Scriptures, & that your unwritten doctrines are the same, and we will make no doubt of them. To prove this the *Iesuite* propoundeth three rules, whereby we may be certainly assured of this. 1. *By the testimonie of the Church vivâ voce.* 2. *By the dayly and constant practise of the Church.* 3. *By the written attestation of the Saints and holy Doctours.*

His 1. rule is thus squared, [*Seeing our Adversaries have no other warrant for the written word, but the continuall testimonie of the Church throughout all ages, having the same authority for the unwritten word, why doe they not embrace the same?*] Reply pag: 170.

13. If we had as good authority for the one as we have for the other, we would embrace it; for the written word we have more sure grounds then the testimonie of the Church, as we have shewed: but for unwritten Traditions we have not so much as the continuall testimonie of the Church throughout all ages. Produce, if you can, the continuall testimonie of the Church throughout all ages, for adoring

adoring of Images, for denying the Cuppe and the Scriptures unto the common people, and marriage unto Priests. To prove unwritten Traditions by the testimonie of the Church is to prove *idem per idem*; for they account the testimonie of the Church an unwritten Tradition. This is to prove *obscurum per obscurius*, because it is a most difficult thing to finde out the continuall testimonie of the Church thoroughall ages. Howsoever we put it to the tryall of the Church *exceptis semper excipiendis*. 1. That it be the testimonie of the truly Catholike Church, not of the Roman Catholike Church whose fame is crackt, and the is *immixti praviq; tenax*; the case is her owne, and shee must not be a witnesse in her owne cause. *m* If one false thing bee found in the Scriptures, saith S. Augustine, what authoritie can there be in them? In the Roman Church there is at the least one false Tradition which is not from the Apostles, as the taking away of the Cuppe, and then what authority can there be in her testimony? 2. The testimonie of the Church must be beleaved; (the Iesuite might spare his labour in proving it.) but it cannot beget that *πληροφορία*, full assurance which the Scripture doth: so that I may easily answer his question, [What deposition of witnesses, I pray you, can be more certaine and authenticall, then the voyce of the whole Church?] Why, the voyce of the Scripture is a more sure word; holy men may be deceived in some things, and their affirmation maketh a thing probable: but the Scripture is infallible, so certaine as *non potest (ab)esse falsum*; the Scriptures affirmation is a most certaine demonstration. And now, having made our exceptions, let us heare the continuall testimonie of the Church. [The voyce of the Church is an uniforme consent and agreement of six or seven thousand Chayres, and Episcopall Successions, derived without any interruption from the Apostles, and their successours, and of many millions of subordinate Churches] through the which, as thorough so many conduit pipes, ordained, assisted, and authorized by the holy Ghost for this effect, the Traditions of the Apostles

Aug epist. 9.

Reply p. 170.

Reply p. 170.

Apostles have With a great uniformity, slid, and flowen through all ages unto us. This is not the voice of *Jacob*, but of *Eſau*; we expected to heare the continuall testimony of the Church, at least to heare some of the 6000 or 7000 chaires, or one of the many millions of subordinat Churches; & we heare only the testimony of a *lesuite*, who will make no bones of it to lye for the good of the Church; *Parturit Oceanus, prodit de gurgite squilla*. Our exceptions have prevented his testimony; you may as well aske the daughter if the mother be an whoore: *Thais*, or *Lais* will never condemne her selfe. Neither doth he tell us what the Church saith by her testimony; but it is a *lesuiticall* description of the voice of the Church. *An uniforme consent* hath not beene continually in all ages in the Church about such *Rituall* Traditions it selfe as the Apostles have delivered unto the Church. He that knoweth any thing in antiquitie, cannot bee ignorant of that dissent in the Church about the observation of *Easter day*. *Six or seven thousand Chayres*, and *Episcopall Successions*, derived without any interruption from the Apostles, and their Successours, and of many millions of subordinate Churches. This is like the *eleven thousand virgins*; Where shall wee finde them? Were there so many Apostles, did they sit in so many Chayres, and are there so many Chayres that can be derived successively from the Apostles without any interruption? The *Roman Church* is none of these, in which there hath oft beene a personall interruption, and at this day there is a doctrinall interruption in succession from *S. Peter*. Through which, as through so many conduit pipes, the Traditions of the Apostles have, with a great uniformitie, slid, and flowen through all ages unto us: It stands you upon to prove this, for we deny it. It is false, impossible, and improbable.

False, because the *Romane* conduit pipe is so stuffed up with mire and filth, that the water, which passeth thorough it, is the water of *Marah*; and not the water of life:

lite: her Traditions are not *Apostolicall*, but *Apostaticall*.

Impossible, because if this *Iesuite* were as strong as *Samson*, as wise as *Salomon*, as long lived as *Methusalem*, and did nothing but study this point all his life, yet he is not able to declare what was beleaved and practised continually, thorough all ages, with an uniforme consent, in those 6000. or 7000. *Chayres*, and many millions of subordinate Churches.

And it is improbable, that things unwritten, trusting to the bare memory of man for their preservation, should, continually, in all ages, thorough thousands and millions of Churches, with such an uniformity slide unto you; seeing it is most certaine, *vox audita perit*. The *Iesuite* foreseeing that this rule would not hold, frameth his second rule after this manner.

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[*Those matters were not trusting unto the bare memory of man for their preservation, but were surely stamped in the custome & dayly practise of the Church, never to be obliterated, but it was continually extant most apparantly, at every houre, and moment.*]

14. This rule is likewise lyable to the same exceptions.

It is false, 1. Because our Adversaries hold many things to be unwritten Traditions, which cannot be seene in the dayly practise of the Church, and are not continually extant most apparantly, at every houre, and moment. Such are those Traditions which the *Iesuite* hath * alleadged, as *That the Father is unbegotten; that the Sonne is consubstantiall with the Father; that the Holy Ghost proceedeth from the Father, and the Sonne, as from one beginning*. These things wee beleeve, we see them not; how then can they be seene continually extant most apparantly? Such likewise are those secret and hidden mysteries, which for their dignity least they should be contemned by too much familiarity, (as the *Iesuite* hath * said) were not to be written. If they might not be read, then surely they ought not to be continually extant most

* Pag. 116.

* Pag. 155.

most apparantly, at every house, and moment. 2. Because Custom is not to be the rule of faith, unlesse we have the authority of the Scripture for that custome. ^a *It is not good,* ^a Basil, epist. 80. *faith Basil, to make custome the law and rule of true doctrine: the Scriptures inspired by God must be the Iudge.* 3. Because such Traditions as are now defended in the Romane Church were not continually observed in all the Churches of God. 4. Because all the points of faith, which were *surely stamped in the dayly practise of the Church,* were likewise *more surely stamped in the holy Scriptures.* [*The Apostles did not write their Traditions in letters of paper, and inke, but in the heart, and forehead of the Church, (saith the Iesuite) because the Apostle saith, * you are manifest to be the Epistle of* ^a *Christ ministred by us.* ^a 1. Cor. 3. 9.] Those things were written in their hearts, therfore they were not written in paper & inke; this inference is so absurd, that withall the paper and inke in the world he can never make it good. Whatsoever is written in the Scriptures ought to be written, as it were, in our hearts, and on our foreheads; thus we read of the blessed virgin, she laide up in her ^a heart, those things which ^a *are written.* ^a *With the heart we believe;* Doe we therefore ^a *believe things unwritten?* No, for *those things are written that we may believe.* The writing of things in the heart doth no more exclude writing in paper and inke, then it doth exclude teaching by word of mouth. S. Paul calleth the *Corinthians* his Epistle, because in their practise he read the doctrine which he taught them, he may aswell inferre, therefore S. Paul did not write two Epistles unto the *Corinthians* in paper, and inke. The instances, given by the *Iesuite*, of the *baptizing of Children*, and of the *observing of Sunday*, are of this nature, things seene in practise, and things written in the Scriptures. This is so evident, that after all his labour and toyle to prove unwritten points of faith, he concludeth with us against himselfe in these very words, [** All those points of Christian Religion which* ^a *doe absolutely belong unto the naked Theorick, or speculation* ^a *of* ^a *pag 171* ^a *6*

of our faith, are touched, either directly, or indirectly, in the Scripture: and those articles which are reserved unto sole Tradition, are rituall points.] This sheweth that there is some hope of the man, for hee renounceth all *Doftrinall points* of Popery, and onely holdeth with it in such *Rituall points* as are unwritten.

As this is false, and therefore is no rule in it selfe: so it is impossible to be knowne, and therefore it is no rule unto us. Can a man be at every houre, and moment, in those thousands, and many millions of Churches, to see their practise most apparantly extant? You tell us that the *Jewes* had unwritten Traditions, as well as the *Christian*, among which this was, one, *The remedy for originall sinne in women*, and as you cannot tell us, by the dayly practise and custome of that Church, what the remedy was; so if we should aske you, what the practise of the primitive times in all those Churches was? If you have no better rule then the practise it selfe, in many things you may answer *ignoramus*.

It is likewise improbable, that the custome and practise of so many Churches, being not written, though it were never so apparant and common to themselves, should with such an uniformitie descend downe unto us. What is more common and usuall in dayly practise then speech & language? Yet all languages are corrupted, and have lost their originall puritie, notwithstanding the common use of them: and the purity of the ancient languages, as of the Hebrew and the Greeke, is best preserved by the writings of the old and new Testament. Traditions were in use from *Adam* unto *Moses*, and those Traditions might have beene scene in the dayly practise of the Church; yet the Lord, seeing this was not a sufficient meanes to preserve the purity of those Traditions, gave a more ordinary helpe of extraordinary meanes, as of *Dreames*, *Visions*, and *Revelations*: and as these extraordinary meanes failed, so the Lord perfected the Canon of Scripture, as the best meanes

* Bellarm. de
verbo Dei. l. 4.
cap. 46

meanes to preserve the puritie of doctrine . And when these meanes failed, saith S. Chrysostome, *It was necessary that there should be Scriptures and written tables, and such admonition as is according unto them* . Were those things stamped in the practise, and written in the heart, of many men, or of one? If of many, hardly could there be an uniforme content; for so many men, so many mindes : if of one, then, when this one dyeth, the Church must needs lose a great part of her necessary Doctrine . And thus it appeareth, that neither memorie, nor practise, without writing is sufficient, but that writing is the surest and the onely sufficient meanes, to preserve from time to time, and at all times, the purity of Doctrine in the Church from oblivion, alteration, and decay . Wherefore God gave this commandement unto Moses, *Write this for a remembrance in a booke*. And to the Prophet Isaiah, *Write it before them in a table, and note it in a booke, that it may be for the last day, for ever and ever. In perpetuam rei memoriam*. The Iesuite likewise foreseeing this addeth his 3^d. rule in these words.

[God hath ordained, that from age to age, the said Rituall or practiſall Traditions, ſhould be corroborated by the written attestation of the Saints, and holy Doctours: whose uniform relation in matters univerſally practiſed by the Church of their times, whereof they were eye wiſneſſes themſelves, is a warrant of it ſelfe infallible.] Reply pag. 176

15. This rule is lyable to more exceptions then the former.

It is impertinent, because he pleadeth the *written attestation of the Doctors* for *Rituall Traditions*; whereas hee should plead for unwritten *Doctrinall Traditions*.

It is improbable, that God hath ordained the *Deſigns* of the Church to write thoſe things, which he would not have his *Apoſtles* to write.

It is false, 1. Because *all the Saints and holy Doctours*
have not given a written attestation for unwritten Traditions.

tions. 2. An *uniform relation* is not found among them that have written of *Rituall Traditions*. 3. All *rituall Traditions* have not beene *universally practised by the Church*. 4. If all this were true, yet this is not a *warrant of it selfe infallible*. An humane testimony is fallible, and
 * Rom. 10 17. cannot beget faith; for * *Faith cometh by hearing, and hearing by the word of God*. The testimony of the *Dockours* is but the word of man, and as men they *might erre*. The *Apostles* could not erre in their delivery, yet the choyse men, to whom those supposed *Traditions* were delivered, might erre in not understanding the *Apostles* aright, or in not remembering those things which they heard, and understood: if they, to whom those things were delivered by the *Apostles* immediately, did not erre in their relating of the same things unto others: yet those relators after them might erre in proesse of time: and so at length false *Traditions* might bee fathered upon the *Apostles*. Yea, they *did erre* in relating false *Traditions*; What say you to *Irenaeus* his *Tradition*, that *Christ* lived 50. yeares? And to *Clemens Alexandrinus*, that hee preached but one yeare? Their *warrant* therefore is not *of it selfe infallible*, who were themselves *fallible*, and sometimes deceived by their owne errours, or by false relators.

It is likewise an impossible rule to be knowne, because *some Saints*, and *Dockours* did not write: all that did write we have not: all that wee have is not truly from them; many counterfeit things have beene fathered on them, and many true things corrupted in them: all that are truly theirs doe not declare the *universall practise in every age*: all that declare the *universall practise* doe not declare any practise of many *Popish Traditions*, which are observed in this age. All of them he cannot name: if hee can name them, yet he never saw them: if he saw them, yet he never read them.

* These things we write, not to contemne the *testimonie* of the Church, nor her *practise*, nor the *writings* of the *Fathers*;

thers ; for both the testimonie , and the practise of the Church , and the writings of the Fathers plead for our cause : but to give that honour unto the Scripture which is due , to shew the shortest and easiest way to end this , and all other Controversies, and to manifest to the world, the thrafonicall bragges, and great boastings of *thousands* and *millions* of this bankrupe *Iesuiticall* merchant , who answereth an objection, and objecteth one thing more, and so concludeth with a curse.

He frameth his objection and answer in this manner.

[*How idle, and ridiculous an objection it is to say , that if* Reply pag 171 *may be given unto Apostolicall Traditions unwritten, there is nothing so absurd but may be broght in by this gate? As though it lay in the power of any whosoever, to make a new invention to mount up against the current of Antiquitie, & to gaine the attestation of all the ages of the Church. The like argument may be urged against the writings of the Apostles: for why may not false Scripture be invented? but only because it is impossible for the like fraud to recoil back through former ages.*]

16. We dispute not against Traditions, meereley because they are not written, but because they are not from the Apostles; & yet are pretended by you to be frō the Apostles. If we give way unto such, there is nothing so absurd, but it may enter in at *this wide gate*, which leadeth to perdition. if this doctrine be found in the general, whatsoever the *Rōmā Church* saith is an *Apostolicall Tradition* is so indeed; then any particular evill may enter thereby. This is a budget wide enough to hold all the devillish devices that can be, as deposing of Kings, adoring of Images, forbidding of marriage unto Priests, and the Cuppe unto the common people. In which although you cannot gaine the attestation of all the ages of the Church, nor make those *new inventions* to mount up against the current of antiquity: yet we know & can discover your flurtish tricks in chopping & changing, in wresting & wringing, in boasting & bragging of the testimonies of antiquity. And surely whatsoever you say

concerning the holy Scriptures, had you any hope of attaining good successe, as you have fathered false Traditions on the Apostles, so you would not spare to invent *false Scripture under the name of Canonical Authors*. Wee know your good will by adding *Apocryphall* bookes unto *Canonical* Scripture, and by equalizing *Papall* Decrees, and *Ecclesiasticall* Interpretations with the written word: but it is not so easie a thing for you to bring in counterfeit Scriptures, as counterfeit Traditions, because the Scripture hath more helpe to hinder the effecting of it, then Traditions have. 1. The Scripture hath Gods providence to preserve it from addition, as well as from diminution: but unwritten Traditions want Gods providence to preserve them either from the one, or the other; where shall wee finde those five bookes of Apostolicall Traditions written by *Egesippus*, which you alledge against us? As those are lost, so wee may finde many volumes of false Traditions. 2. The number of the Bookes of holy Scripture is so well knowne, that none can adde unto it, but it wilbe presently discovered: it is not so with unwritten Traditions, the Pope himselfe cannot, or will not lay downe the certaine definite number of unwritten Traditions, and say, These & no more we hold as unwritten Traditions. I desire the *Jesuit* to doe one thing, nay, I hold out the flag of defiance, and avouch it, that hee is not able to doe it. To lay downe the definite number, neither more nor lesse, of unwritten Traditions. If he ever reply againe, let him not forget this Challenge; but I know he dares not for his eares to doe it, because this is the onely shift they have to colour their *new Inventions*; It is a Tradition. So that there may be an addition unto Traditions, and yet by the number it shall not be discovered; because the number is not yet, nor shall hereafter be discovered. 3. The Scripture is a thing it selfe extant in fact, alwayes visible, and not trusting to the bare memory of man, or to the attestation of others: So that, if any adde
unto

unto it, it will testifie of it selfe, and for it selfe: but unwritten Traditions, (taking them at the best hand) as they come from their first Authors, are not things extant in fact, nor alwayes visible; but (speaking the best of them) trusting unto the bare memory of others; so that others must testifie for them, they cannot testifie for themselves: and therefore they are more subject to addition, even by those that testifie for them. And thus wee have discovered his proofes to be false, or impertinent; and his three rules to be foolish, or impossible.

That of S. Paul to the *Thessalonians*, of Basil, of Chrysostome, and of the Councell of *Gangers*, is * already answered; and now there remaineth onely the *Curse* thundred forth by that cursed conventicle of *Nice*, commonly called, the second Councell of *Nice*.

[* If any man contemne the Tradition of the Church, which is authorised either by writing, or by custome, let him bee accursed.]

17. We are not nice to deny this conventicle of *Nice*, seeing it was called by an insolent woman, *Irene*, domineering over her husband, was compacted of a sort of Idolaters, and condemned by a better y Councell. This causelesse & curse we feare not, it shall not come upon us: but rather like *Noahs* dove, it shall returne from whence it came. We feare not *Balaams* curses, though he doe vent them with Bell, Booke, and Candle; for though they curse, yet the Lord will bleffe. But let all Tradition-mongers feare that dreadfull curse, which the Lord pronounceth against all such as shall teach *prayer*, or *contra*, otherwise, or contrarywise then the Scripture: expound the word *way* as you will (all such are beside the way, or in a contrary way.) Let all such, I say, feare that curie written by S. Paul, b If wee, or an Angell from heaven preach otherwise unto you, then that which we have preached unto you, let him be accursed. And lest you should thinke to avoyde this curse, in saying, S. Paul speaketh not of what was written,

* Paul to Thes.
Sect. 3. Divis. 1.
Basil. Sect. 6.
Divis. 10.
Chrysost. Sect. 3
Divis. 2.
Conc Gang.
Sect. 9. Divis. 2
Reply pag. 173
* Conc Nic. 2.
Act. 7.

y concil Franc.
cof. iuxta Maximum, an. 794.
Walafrid. Stra.
& Ado Vienne.
in Histos,
Prov. 26. 2.
Psal. 109. 18.
Gal. 1. 8.

sen,

Si quis, si de
Christo, si de
eius Ecclesia,
si de quocun-
que alio, quae
pertinet ad li-
dem vitamq;
nostram; non
dicam finis,
sed quod Pau-
lus adiecit, si
Angelus de cae-
li vobis annun-
tiaverit, praeter-
quam quod
in scripturis le-
galibus et Evan-
gelicis accep-
tis, anathema
sit. Aug. lib. 3.
cont. liter. Pe-
til. c. 6.

^d Deut. 12. 6.
^e 1. Sam. 26. 31.

ten, but of what was preached: S. Augustine forewarneth you thus, ^e If any one, concerning Christ, or his Church, or any other thing, which belongeth unto faith, and life; I will not say, if we, but as Paul addeth, if an Angel from heaven preach unto you otherwise then what you have received in the writings of the law, and the Gospel, let him be accursed. And who can declare what curse this is? for though there be no unwritten Doctrines; yet there are unwritten ^d curses.

If the Jesuite have any minde to reply againe, let him beginne when he will he shall be answered, for this time the combat is ended, and the day is ours: the Arke standeth, and Dagon is fallen: the great Fort of Popery is battered downe, and all Popery tottereth at the fall of it.

In this Adversary we have discovered many shifts, but little learning: a spitefull heart, a bitter tongue, and a brazen face are his best arguments. His whole discourse like an airy meteor, being composed of a deale of matter imperfectly mixed together, is quite vanished; as his proofes are weak, so his position is wicked: and therefore let nothing draw thee from Scripture to follow after other Doctrines, but let that be the *Lyains Lapis*, the touchstone of truth; and then I will say of unwritten Traditions, that which Saul said to Jonathan concerning his Kingdome, ^e As long as the Sonne of Iphis liveth, thou shalt not be established, o thy Kingdome.





Faults to be amended.

In the Title page line 17. for *were* read *we*.

In the Epistle for *Zenocrates* read *Xenocrates*. Pag. 2. lin. 11. for *fisher* read *fisher*.
p. 5. lin. 27 for *that* read *thus*. p. 6. l. 2. for *lesuies* read *lesuite*. p. 9. l. 19. for *spoke* read
speake. p. 11. l. 10. for *as* read *as if it*. p. 16. l. 18. for *Tradition* read *Traditions*. p. 18. l. 32
for *she* read *this*. p. 32. l. 4. for *Leusius* read *Lensens*. p. 41. l. 35. for *them* read *him*. p. 54.
l. 36. for *hand* read *boldesh*. p. 84. l. 8. for *so* read *so*. p. 86. l. 6. for *wrestling* read
wrestling. p. 87. l. 24. for *wrestle* read *wrestling*. read *wrest wrestling*. p. 135. l. 4. for *not* read *and*.
p. 138. l. 21. for *call* read *call them*. p. 160. l. 3. for *our* read *your*. p. 171. l. 12. for *δύματα*
read *if δύματα*. p. 169. l. 36. for *and she* read *and to this end she*.

In the margent.

P. 6 for 129 read 120. p. 9. for *Chrysol* read *Chrysol*. p. 36. for *sap* read *sp*. p. 57. for
ελασμιαν read *ελασμιαν*. p. 81. for 26. read 96. p. 106 for *κατω* read *κατω*. p. 111. for *συντη*
μιν read *συντημιν*. p. 111. for *διδασκαλιαν* read *διδασκαλιαν*. p. 136. for 92 read 92. p. 190
for *mandatur* read *mandatur*. p. 143. for 43. read 33. p. 144. for *fidels* read *fidelibus*.
p. 147 for p. 164. read p. 156. p. 149. for *hom. 3.* read *hom. 31.* p. 159. for *Mat. 12.* read
Mat. 2.

Adde p. o. l. 14. *All that was inspired was preached.* p. 27. l. 33. blot out the comma be-
tweene *Eucharist* *fasting*. and betweene *Person* *Christ*. p. 144. l. 30. and after *unus* pag
36: marg.